MT. ZION METHODIST CHURCH AND HER PEOPLE

1809 - 1966

Merdyth McCullers Lane (Mrs. George W. Jr.)

VOLUME I

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MT. ZION METHODIST CHURCH AND HER PEOPLE

1809-1966

(With Traditional Incidents)

by

Merdyth McCullers Lane (Mrs. George W., Jr.)
Historian and Custodian of Church Records

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Typist

VOLUME I

Rev. Dan E. Meadows, Present Pastor
Rev. N. W. Grant, Present Superintendent
Rev. Paul N. Garber, Present Bishop

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THE DEDICATION

Dedicated to the Glory of God "Who giveth us the victory", and to those Christian soldiers who have labored in the fields of Mt. Zion down through the years; also to those who labor now and to those who will labor throughout the years to come as long as God shall will.

The Author

AUTHOR'S PREFACE

It is with a deep sense of gratitude and humility that I attempt this record of Mt. Zion. However, so much valuable historical material has been lost and so much that remains is rapidly passing away that I feel an urge to gather together what I can of facts and records and glean all traditions of our beloved Mt. Zion and record them to the glory of God; to the honor of those of the days of yore; and to the inspiration of those who work in the present and to those who will work in the future years.

Much of this will be from tradition, transmitted through the years from parents to children, and much will be facts from histories recorded by others. Still more will be from talking with those who are in the community today, who remember the old Church and love it as I do. Also much will be gleaned from Conference Journals and Minutes. However, the greater part will be from the records of Mt. Zion kept for more than a hundred and twenty-five years by those who have had a mind for the things of most importance.

I am confident that I will be able to do this for God, who has given me the urge, will also give me the mind and recollection, and likewise will help others to recall incidents that should be recorded and to pass them on to me. He will also guide my pen and give me the strength; and to Him be all the praise and glory.

"I love Thy Church, O God
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand."

MT.ZION

The original church as pictured in the mind of the author.

I love this little church house,
That stands on sacred sod.
That calls to those who listen
And points all souls to God.

I've always found a blessing,
Within its hallowed walls
And so have all the people
Who've heard its clarion calls.

So come ye worn and weary,
Come, now, ye sad of soul,
And sup of that great blessing
Far greater than pure gold.

Many have heard God's summons,
And many have answered, "Yes"
But there are yet still others,
To come, their souls to bless.

--Merdyth McCullers Lane

THE EARLY CHURCH

Old Mt. Zion Church
1840 – 1948

"I was glad when they said unto me, let us go into the House of the Lord". Psalms 122:1.

For untold years, since the first Methodist Society was organized in North Carolina in 1773, a small tree-shaded nook located in Northwestern Johnston County, Cleveland Township, has resounded with God's praises raised by the voices of a multitude of people who were determined, with God's help, to build a Methodist Church and keep it growing.

Mt. Zion was established when our Nation was scarcely fifty years old and only twenty states strong. Hence, God's laborers in the fields of Mt. Zion have witnessed wonders far beyond the dreams of our founding Fathers; far beyond the dreams of Francis Asbury, the first Bishop of North Carolina; also beyond those of John Wesley, the very founder of Methodism in England in 1729.

God has endowed us with His richest blessings in spiritual and material ways, and with His precious help we shall continue to push forward in every phase of His Holy Work. Truly we can say with the Patriot of Old, "What wonders hath God wrought". Out of the wilderness, He led the people to build a temple, gathered them together as a flock, sent His chosen Shepherds to feed their souls and has appointed counselors and leaders among the members of every generation. We do thank our Heavenly Father and praise His name.

The earliest known official record concerning the Church property is that found in Land Book "A", page 236, Registrar of Deeds Office of Johnston County, Smithfield, North Carolina. Prior to this recording, the land on which the Church stood had remained in the hands of the same family, namely the Leach Family, so there was no legal mention

of it on the County Books. The above mentioned record is dated January, 1840, and states that in the division of the lands of Susan Leach, widow of John Thomas Leach, lot Number 3, drawn by her daughter Susan Leach, wife of Adam Banks, contained a certain parcel of land on the south side of Buffaloe Swamp and north side of Middle Creek, "surrounding, but not including two acres on which Mt. Zion Church House stands".

Found in letters in the hands of the descendants of John and Susan Leach is proof that they gave the land and built the Church prior to the year 1825. However, tradition has it about 1809, and claims that when John Leach brought his bride, Susan Parham, who was a member of the "Methodist Society" in Southeastern Virginia, to this community, she was quite unhappy because she could not return to her "Methodist Meeting House" for spiritual sustenance. Consequently, her young husband, in order to make his lovely bride more content, set aside a two-acre plot of his plantation, known as "Leachburg", built the Church, and dedicated it in perpetuity to her comfort and to the Glory of God.

In Volume two of *Bishop Asbury's Journal,* he mentions that in 1812, on his way from near Fayetteville to New Bern, he went by Mt. Zion Chapel to preach. Since the old "Cornwallis Trail", which was a much-traveled thoroughfare in those days, ran near the Church, this "Mt. Zion Chapel" could have been our Mt. Zion. However, there is no proof that this is authentic since Bishop Asbury did not definitely locate the Chapel.

It has been handed down through the generations by word of mouth that the first meeting house was small and built of logs and that after a few years, as the congregation increased in number, a more elaborate structure was erected. This was a frame building constructed of hand-hewn planks and equipped with windows and doors. It also had an open spire rising above the altar with a bell to summon the worshippers as the hour for the services approached. Prior to 1840, this Church was burned and replaced by a still larger building which was also built of hand-hewn lumber. The frame was morticed together and fastened with heart-of-pine pegs. The planks were attached with hand-forged nails. The sanctuary was fifty feet by thirty feet which was ample size at that time. The roof was a hip roof, and no steeple was erected. The walls were plastered, and the chancel, communion table, and altar were built to form a crescent in the north end of the sanctuary. The glass in the windows was treated with some substance that resembled stained glass. However, this was not permanent, and I remember, as a small child in the early 1900's, peeping through the spots where the stain had worn off to watch the birds flit through the branches of the many beautiful oak trees outside.

The newel posts from the chancel railing of this Sanctuary are still used today in the Church as pedestals to hold arrangements of floral offerings. Also, the old curved communion table, made of hand-carved plank, is used in the vestibule as a console table, and the pulpit cabinet

is used in the music room as the storage place for music. So, for those who dream of and love the past, there is still quite a bit of it in reality with us today.

For more than a hundred years this "House of the Lord" was in His continuous service, and was the "Old Mt. Zion Church", attended and loved by the people up to the year 1948. Many, many precious little feet were started on their upward paths through her doors and before her Sacred Altar.

The earliest roll of the Church members found up to this time is dated in the late 1830's and early 1840's. The first name listed before that date is of Elizabeth Willis Sanders Leach, wife of Dr. James T. Leach, son of John Leach. Elizabeth Sanders was the daughter of Colonel John Sanders and Mary Boddie Sanders of near Smithfield. Miss Sanders and Dr. Leach were married in 1833, and it is assumed that she moved her membership from Elizabeth Church in that community to Mt. Zion at about that date.

From the beginning of the Church up through the 1860's, the membership was made up of both whites and negroes. Mrs. Alma Leach McCullers, great granddaughter of John Leach, who attended Mt. Zion as a small child in those years, remembered vividly the large Negro attendance at the services. She recalled having seen many of them kneel at the altar and receive Communion in brotherhood with their white masters. (Truly this was brotherly love at its greatest.)

Many churches of that day were divided into three sections; one for the Men of the Church, often spoken of as the "Amen Corner"; one for the women and children; and one for the colored people. At Mt. Zion the men sat on the right, the women and children on the left, and the negroes in the back section in the winter season, and in an attached ante-room in the summer months at which time partitions were opened so that they could enter into the worship services.

As in so many churches in the early years, especially in those of the rural areas, there was no musical instrument. The preacher would read the words of the hymn, a "music master" would "hoist" the tune, and the congregation would follow. The volume thus created by the blending of the voices of the white and colored members in singing praises to God would almost raise the roof. As naturally would follow so resounding a beginning, Mt. Zion has always been known as a "Singing Church".

One memory that is very dear to the hearts of the older members of today is that of the clear bubbling spring that used to be a few hundred feet down the hill from the north side of the Church. They remember how deliciously cool and refreshing the water was to them as children after sitting through the two hours of service in the Church on hot summer Sundays. To me, it made the words of Jesus to the Samaritan woman at the well more meaningful, when He said to her:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life". *John 4:14.*

MY CREED

I would be true,
For there are those who trust me;
I would be pure,
For there are those who care;
I would be strong,
For there is much to suffer;
I would be brave,
For there is much to dare;
I would be friend of all—
The foe—the friendless;
I would be giving,
And forget the gift;

THE CIRCUIT RIDERS

Sketch by Merdyth Lane
The Circuit Rider

There he rode in his power and might;
Shedding abroad God's holy light.
Helping the sick and weary in heart,
Faith and hope he sought to impart.
This Circuit Rider as he went on his way,
Travelling forth from day to day,
In every Church his wisdom was rare,
For he depended on talking in prayer
To his Heavenly Father, Whose love divine
Was a sacred force and a hallowed shrine
Within his heart. His work was done
Because He followed God's own Son.

— — *Christine Waring Walker*

When the first itinerant Methodist preachers came to America, there were no buildings set aside solely for worship; hence, services were held in the homes of those who were "hungering and thirsting after righteousness". After the gatherings grew too large for the homes, the people began to search for more commodious quarters. In the towns they were allowed to use the Courthouses and private schools, and sometimes even the great rooms of the inns and saloons, as well as the Churches of other denominations. When Bishop Asbury came to Raleigh in the early 1800's, he used the State Capitol Building, which was then called "The State House", for services. (Following that first Conference in Raleigh, Edenton Street Methodist Church was established.)

The Quakers, Moravians, Episcopalians, Baptists, Presbyterians, and Lutherans all came to America before the Methodists did, some about a hundred years before, and had already built places of worship

in many of the towns. When the Methodists finally arrived these other denominations, in order to further the Lord's work, quite often, unselfishly shared their sanctuaries with them for services until they could build their own. However, it was entirely a different story in the rural areas. When the congregations outgrew the homes, they moved out into barns and finally into the pastures, fields, and forests. There they worshipped, sitting on logs and stumps, while the boughs of the trees arched as green cathedrals in benediction above their heads. In inclement weather the people would construct brush arbors and flimsy cloth tents for shelter. Nevertheless, there was always an altar erected, and a true spiritual blessing received. We know that this is true because God, through His Son, our Saviour, promised this: "For where two or three are gathered together in My name, there am I in the midst of them". Matthew 18:20. These outdoor meetings soon grew into great Camp Revivals which swept the Gospel across the Virgin lands like a mighty wind and on into the barren hearts of the people. There was always much rejoicing wherever the Methodists went.

Before the 1870's, Mt. Zion was served by those consecrated, wonderful men of God known as Circuit Riders. There were no parsonages at that time for a permanent abode for the preachers; so the Circuit Riders moved from place-to-place in all kinds of weather, over mountains, through swamps, and across the wilderness. They rode astride their horses, carrying all their earthly possessions in their saddle bags. Many nights they spent sleeping on the ground under the trees with their heads pillowed on their saddles, and with the Heavens for a roof. Their faithful steeds stood by at rest, with heads lowered, seemingly thankful for the respite from their burdens. Bishop Asbury, in his *Journal*, mentions that his horse seemed lame when he had ridden him only five thousand miles each year for five years. (It's a wonder that dear Bishop Asbury could get about - - much less his horse.) It is recounted of the Circuit Rider that they would sometimes ride horseback thirty or forty miles a day and preach three of four sermons enroute. Their average yearly salary was the "great" sum of sixty-four dollars and sometimes "keep for their horses". Truly they gave their all to the Lord.

Very few of these preachers ever ventured into the state of "Holy Matrimony". Most of those who did take the step had to leave their wives and children in the homes of relatives and be separated from them for months and sometimes even years at the time or else "locate" and till the soil to support their growing families. However, these men did not give up the Lord's work when they ceased to travel. They became known as "local preachers" and continued to serve in their communties; and many even built churches, thus increasing the number of worship centers.

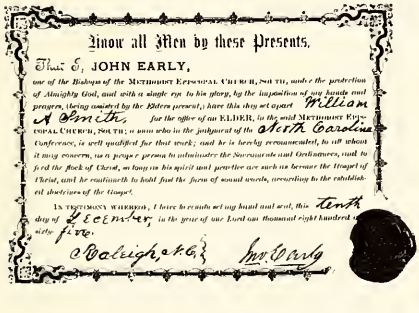
It is known that three of Mt. Zion's Circuit Riders married, namely

the Reverend Mr. Thompson Garrard, the Reverend Mr. Robert Crawley Maynard, and the Reverend Mr. William Alexander Smith.

Mr. Garrard was born in 1800 in Orange County, North Carolina and joined the Conference in 1818. He was the son of the Methodist minister Samuel Garrard, who joined the Conference in 1800. He came to this community to preach in the 1840's and married Martha Whitaker McCullers, widow of John McCullers, in 1845 and located here. He died in 1863, at the age of sixty-three and is buried in the family cemetery which is located about three miles from Mt. Zion in Johnston County. More will be said of his many descendants in the community later.

Mr. Robert Crawley Maynard was born in Virginia in 1813, and was admitted to the Conference in 1837. He married twice - - first to Susan Leathers, and following her death, to Seraphina F. Cook. Three of his daughters joined Mt. Zion, and two of them married sons of Mt. Zion. They were Lucie Maynard, who married Dr. John Sanders Leach and Rosa Maynard, who married George Alexander Turner. The third daughter, Anna Maynard, who never married, lived with her sister, Mrs. Leach, and they are both buried in the Leach Cemetery near Mt. Zion. (Mrs. Lucie Maynard Leach was a gifted poet and published a volume of poems in 1877, the title of which is 'Scattered Leaves'.)

Mr. Maynard died in 1863, and was buried in Granville County. His body was later moved to Oakwood Cemetery, Raleigh. Today there are two of his descendants and their families in this vicinity, namely, Wilbur M. Turner of the Holland's Community and John Marvin Turner of Garner. Surviving also is a granddaughter, Miss Lillian Turner, who resides in Raleigh. None of his descendants are affiliated with Mt. Zion at the present time.

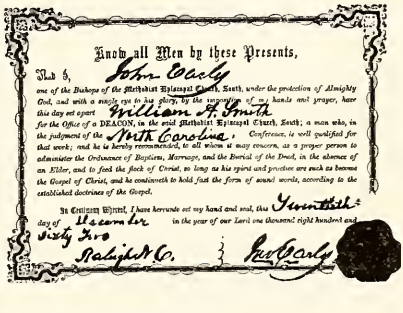

Know all Men by these Presents,

That I, JOHN EARLY,

one of the Bishops of the METHODIST EPISCOPAL CHURCH, SOUTH, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayer, being assisted by the Elders present, have this day set apart William A. Smith, for the office of an ELDER, in the said METHODIST EPISCOPAL CHURCH, SOUTH; a man who in the judgment of the North Carolina Conference, is well qualified for that work; and he is hereby recommended, to all whom it may concern, as a proper person to administer the Sacraments and Ordinances, and to feed the flock of Christ, as long as his spirit and practice are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the Gospel.

IN TESTIMONY WHEREOF, I have hereunto set my hand and seal, this tenth day of December, in the year of our Lord one thousand eight hundred and sixty five.

Raleigh, N.C. John Early


Know all Men by these Presents,

That I, John Early

one of the Bishops of the Methodist Episcopal Church, South, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayer, have this day set apart William A. Smith

for the Office of a DEACON, in the said Methodist Episcopal Church, South; a man who, in the judgment of the North Carolina Conference, is well qualified for that work; and he is hereby recommended, to all whom it may concern, as a proper person to administer the Ordinances of Baptism, Marriage, and the Burial of the Dead, in the absence of an Elder, and to feed the flock of Christ, as long as his spirit and practice are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the Gospel.

In Testimony Whereof, I have hereunto set my hand and seal, this Twentieth day of December in the year of our Lord one thousand eight hundred and Sixty Two

Raleigh N.C. John Early

Rev. William A. Smith's Ministeral Orders

Mr. Smith was born in Wake County, North Carolina in 1834 near Holland's Church, and, as a boy, united with that Church. In 1860 he was admitted to the Conference and was assigned to travel in Eastern

North Carolina and the Southern part of Tide Water, Virginia. While in Onslow County, North Carolina, before and during the Civil War, he met Sarah Syndonia Coston, and in 1864, they were married. Miss Coston was the granddaughter of the Reverend Mr. James Coston who was a Methodist preacher during the late 1700's to 1835. (Mr. Coston was instrumental in helping to establish the historic Queen's Creek Methodist Church near Swansboro, which dates back to 1780. It is said that Bishop Asbury, on his first trip through North Carolina, presided at the dedication of Queen's Creek. In his *Journal* he mentions the Church several times.) Mr. Smith did not locate after his marriage, but continued to travel. His wife, with their young son, spent the time in the home of her parents, Elizabeth Ketchum Coston and John Anderson Coston, in Onslow County, and that of her husband's parents, Carolyn Walton Smith and Johnathan Smith in Wake County near Holland's Church. (She made the long trip by buggy or wagon before the trains came this way.)

Due to the exposure suffered by Mr. Smith during his travels, he, as did so many circuit riders, contracted tuberculosis. He failed to respond to treatment and died in 1867, only thirty-three years of age. He is buried in the family plot near the spot where the "Little Red Meeting House" stood in Wake County. (Holland's, our dearest sister Church, grew out of this "Little Red Meeting House" which was established about 1812). The cemetery is today included in the location of the Garner Country Club Golf Course, and the exact plot cannot be determined.

Six weeks after Mr. Smith's death, a baby girl was born to his widow. This baby was Sarah Alexander Smith who married Henry B. Brady. She was one of the "pillars" of Mt. Zion Church for more than half a century. I find in the *Conference Journal* of 1873 that Mrs. Smith was "appropriated $125.00 per annum", by the Conference for the support of herself and two young children. To supplement this, she taught school for about three months a year for $18.00 or $20.00 per month. (She continued to teach for about fifty years of her long life of ninety years). Mrs. Smith later married Leonidas Armeda Willis and to this union was born my mother, Leute Armeda Willis. Mrs. Willis, her children, and several of her grandchildren are buried in the Mt. Zion Cemetery. (More will follow concerning her descendants).

We are honored to number among our Mt. Zion friends Agnes Doub Jones, (Mrs. Armistead,) of the Garner Methodist Church. She is a great granddaughter of two of our early preachers, namely; the Reverend Peter Doub, one of our Presiding Elders and Bennett T. Blake, one of our Pastors.

The preachers were always welcomed into the Christian homes of the communities in which they preached and were entertained by these cordial firesides as lavishly as the people could afford. This custom, of course, privileged the preachers to shed a more indelible influence on the young people. This proved, indeed, a great blessing in the form of spiritual training for them.

There were amusing incidents as well. One such is related by the Rev. Mr. R. H. Whitaker in his *"Reminiscences"*, thusly:

> *"Methodist preachers, from time immemorial, have been called 'chicken eaters' . . . I suppose all readers of this paper have heard how, on more than one occasion, the fowls have taken to the woods. The old guardian rooster would fly on the woodpile and crow out, 'The preacher's here t-o-d-a-y !' Another, down in the lot, would flap his wings and ask, 'How long's he gwine to s-t-a-y?', and one nearer the kitchen would say: 'We'd better get a-w-a-y!' Whereupon the guineas would cry out - - - 'Make tracks! Make tracks! Make tracks!, and the old muscovey would ask, 'Where you're gwine?', and the old rooster would answer; 'In the woods to s-t-a-y!' ".*

"Yes, the coming of the Circuit Rider was a big event sixty years ago", wrote Mr. Whitaker in 1905.

There were so few preachers and so many miles between meeting places that most of the time they could get to each place only once a month, and sometimes not more often than once a quarter. They made up for these absences by holding long services. The people were so hungry to hear the Gospel that they sat through some sermons as long as four hours and even longer. Often on Saturday mornings the services would begin and continue, almost without interruption, until late Sunday night. Of course, there was usually more than one preacher present to help with these services. Sometimes the preachers of other denominations would come to help, and the people would bring quilts and lunches and take light refreshments and quick "cat-naps" during the long hours of worship.

Because the preachers so seldom could make their way to the different communities, Sunday Schools were organized in 1786. The first schools began at 8:00 A. M. Sunday and would continue in session until noon. Then early in the afternoon they would begin for the second session which would last until twilight. During these hours the young people were taught to read the Bible and were helped to understand the great truths of God's word. However, since the pastor was not with the people

every Sabbath, the Sunday School soon grew into a worship service led by one of the Saintly Leaders of the Church. This was true at Mt. Zion, and many souls have been led to the Throne of God by the words of Godly wisdom uttered with the tongues of these good people and by the Christ-like spirit shown through them in their daily lives.

The first North Carolina Circuit was formed in 1775, and Dr. John King, who settled about ten miles west of Raleigh, was the first Circuit Rider appointed to this part of the State. Since he died around 1799, it is doubtful that he ever preached in this immediate vicinity. It is said that the very first Methodist preacher to bring a message to the Raleigh area was Jessie Lee, who was stationed near here during the Revolutionary War in 1780. He refused to fight, and the officers placed him in jail. However, on Sunday morning he pleaded so hard to be allowed to preach that his request was granted. His sermon was wonderfully impressive, so much so that the officers freed him, and he continued with his Regiment as their Chaplain. Thus, he was enabled to bring many into a saving knowledge of Christ.

"God works in mysterious ways, His wonders to perform".

As nearly as can be affirmed, some of the Circuit Riders to serve Mt. Zion were: the Reverend Messrs. John E. Edwards, Junious P. Moore, Thompson Garrard, David Culbreth, R. C. Maynard, E. E. Freeman, J. W. Floyd, J. W. Wilson, P. H. Joyner, W. H. Barnes, T. B. Blake, Peter Doub, T. B. Reeks, William Alexander Smith, and John Bobbit. There must have been others during the long life of Mt. Zion of whom no record has been found. The dates of service of some of these men will be given later. What a glorious work they did, under the most trying circumstances! Only God could have given them the strength, wisdom, and power. Praise His Holy name!

Their greatness was the greatness that does not die, but lives on-and-on to strengthen and inspire those who follow.

"Go ye therefore and teach all nations, . . and, lo, I am with you alway, even to the end of the world". *Matthew 28:19-20.*

THE JOHNSTON ACADEMY

Gone is the Builder's School house
Crumbled beyond repair
Down fell the sills and pillars
No longer visible there
But the House the Teacher builded
Will last for ever and aye
For that grand invisible building
Was a child's mind climbing the way.

Merdyth McCullers Lane
(Transposed from V. H. Hall's "Two Temples").

Jesus said, as recorded in Luke 12:31, "But rather seek ye first the Kingdom of God, and all these things shall be added unto you".

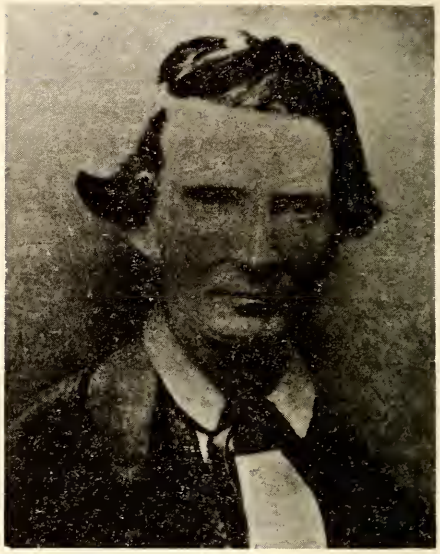
The people of the early Methodist Churches and their leaders followed this admonition of our Lord and established first the temples of worship, and then began to establish institutions of learning in connection with the Churches.

At that time, there were few schools of higher education in America, and these few were in the larger towns and cities. There were only small private schools in the rural areas and these offered merely the most elementary courses. The people of the Mt. Zion Community recognized the need for an institution of higher learning; consequently, the Johnston Academy was established on the Mt. Zion grounds during the first half of the 1800's.

State Superintendent Mebane's Educational Report of 1898 lists among the academies of Johnston County prior to the Civil War the one at Mt. Zion and has this to say:

> *"The Johnston Academy, a mixed school, is often called the Leachburg Academy from the place where it is situated. Dr. J. T. Leach was prime mover in its organization, which was in 1849".*

This school, along with the Church, wielded a great influence on the lives of the people and can be felt even now - - more than a hundred years later. It has been said that "education without God is like a ship without a compass", and we are thankful today that our forefathers placed God first.



Dr. James Thomas Leach, M.D.

In the early years this school was one of the highest institutions of learning in the County and surrounding area. Its curriculum consisted of language, music, teacher training education, and art, along with the Liberal Arts of college status. Not only the young people of this community attended after finishing the local private schools, but there were boarding scholars as well. Several of the families of the community opened their doors to these young people, thereby serving the Lord in another category. These students came from Smithfield and other nearby villages and settlements in quite large numbers. Some of the homes that were opened to them were those of Dr. and Mrs. J. T. Leach, Mr. and Mrs. Boaz Young, Dr. and Mrs. John Sanders Leach, Mr. and Mrs. Jim Edmondson and Mr. and Mrs. William Pate. In later years, just before the State took over the school, Mr. and Mrs. Henry B. Brady, Mr. and Mrs. Alfred Dickerson Taylor, and Mr. and Mrs. William Edward McCullers also shared their homes with those who wanted to attend the Academy. There were probably others, too, of which there is no knowledge today.

The Academy was a frame building of one large room divided by a removable partition, thus affording two smaller rooms. This partition was removed for presentation of plays, for political meetings, and other community activities. There was a rostrum in each room, and since this was a co-educational institution and the young men and ladies were not allowed to "mingle closely", the girls were placed on one side of the rostrum, and the boys on the other. There was also a music studio.

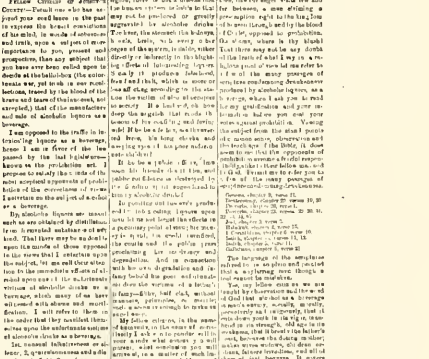
This was attached to the larger building by a lengthly breezeway so that the efforts of the eager young musicians would not interfere with the musings of the scholars. The music curriculum included, in addition to instrumental training, instruction in sight reading and voice. Miss Anna Rose taught music here for many years, and there were surely others for whom no record can be found. In order for the music studio to be a desirable distance from the rest of the school, it was placed on the land joining the Church property to the north. It is said that this land was later owned by Mr. Anderson Gower, and that he loaned the half acre of land to the Church for as long as it was needed.

The names of only three of the Academy Professors and two teachers can be recalled. These dedicated, public-spirited people were Boaz Young, J. Millard Turner, Rev. J. A. T. Jones, Kate Edmondson (later Mrs. Thomas Stroud), and Nannie T. Leach. It is thought that the Reverend Mr. Thompson Garrard, who lived in the community, taught there also but no proof can be found that this is so. There must have been many more teachers than those mentioned during the years of service of the Academy.

One benevolent lady of the Community contributed to the Academy by establishing a Scholarship Fund for deserving students who were unable to finance their education. This lady was Mrs. Mary Susan (Suckie) Leach Parrish, widow of Charles Parrish and sister of John Thomas Leach, the donor of the land on which the Academy stood. Many young people thereby received instruction who could not have otherwise done so.

The following article is an address delivered by Dr. James Thomas Leach, one of Mt. Zion's sons, a physician, State Legislator, and a Confederate Congressman, from the rostrum of the Johnston Academy in 1881. It is an exact copy of a publication of that day and is just as timely now as it was for almost a hundred years ago.

Dr. Leach was the son of John Thomas Leach and Susan Parham Leach who gave the land and led in establishing the original Mt. Zion.



DR. J. T. LEACH ON PROHIBITION.

Fellow Citizens of Johnston County:—Friends one who has so joined your cause here in the past to express the honest convictions of his mind, in words of admonition and truth, upon a subject of more importance to you, present and prospective, than any subject that you have ever been called upon to decide at the ballot-box (the solemnities of which, put to us in our nonlectons, treated by the blood of the brave and tears of their loved, not accepted), that of the manufacture and sale of alcoholic liquors as a beverage.

I am opposed to the traffic in intoxicating liquors as a beverage, hence I am in favor of the law passed by the last legislature known as the prohibition act. I propose to notify the [illegible] of the subject accepted opposite of prohibition of the convention of [illegible] I intend to dwell on the subject of alcohol as a beverage.

By alcoholic liquors are meant such as are obtained by distillation, in contradistinction to malt liquors, which are obtained by fermentation. I will refer to them under that they manifest themselves upon the unfortunate victims of alcoholic drinks as a beverage.

1st, mental inhabitiveness or stupor; 2, quarrelsomeness and a disposition to fight; 3, profane language; 4, a disposition to injure other people's property; 5, a reckless disregard of the rights of others; 6, indecent and immoral language; 7, fights, with broken noses and black eyes; 8, staggering, halloaing, cursing, jumping, yelling, [illegible]; 9, in fact it causes a man to act worse than a calf; 10, it stupefies an ass; 11, it makes a mad bull; 12, it makes a wolf howl; 13, it makes a man act worse than a [illegible]; 14, it makes a man act worse than a hog; 15, it makes a man act worse than a [illegible]; 16, it makes a man act worse than a [illegible]; 17, it makes a man act worse than a [illegible]; 18, it makes a man act worse than a [illegible];

DR. J. T. LEACH ON PROHIBITION

"Fellow Citizens of Johnston County: - - Permit one who has enjoyed your confidence in the past to express the honest convictions of his mind, in words of soberness and truth, upon a subject of more importance to you, present and prospective, than any subject that you have ever been called upon to decide at the ballot-box (the unfortunate war, yet fresh in our recollections, traced by the blood of the brave and tears of the innocent, not excepted,) that of the manufacture and sale of alcoholic liquors as a beverage.

I am opposed to the traffic in intoxicating liquors as a beverage, hence I am in favor of the law passed by the last legislature--known as the prohibition act. I propose to satisfy the minds of the most skeptical opponents of views I entertain on the subject of alcohol as a beverage.

By alcoholic liquors are meant such as are obtained by distillation from fermented substances of any kind. That there may be no doubts upon the minds of those opposed to the views that I entertain upon the the subject, let me call their attention to the immediate effects of alcohol upon one of the unfortunate victims of alcoholic drinks as a beverage, which many of us have witnessed with shame and mortification. I will refer to them in the order that they manifest themselves upon the unfortunate victims of alcoholic drinks as a beverage.

1st., unusual talkativeness or silence; 2, quarrelsomeness and a disposition to fight; 3, profane swearing; 4, a disclosure of theirs or other people's secrets; 5, a rude disposition to expose other people's faults; 6, vulgar and immodest language; 7, fighting with bruised noses and black eyes; 8, singing, hallowing, roaring, jumping, tearing off clothes; 9, in folly it causes a man to resemble a calf; 10, in stupidity, an ass; 11, in roaring, a mad bull; 12, in quarreling and fighting, a dog; 13, in cruelty, a tiger; 14, in fetor, a skunk; 15, in filthiness, a hog; 16, in obscenity, a he goat, and here modesty forbids my saying more. Let us next notice the effects physically, socially and pecuniarily upon the the unfortunate victim of alcoholic liquors as a beverage. Physically their name is legion; there is not a disease that the human system is liable to that may not be produced or greatly aggravated by alcoholic drinks. The liver, the stomach, the kidneys, bowels, brain, with every other organ of the system, is liable, either directly or indirectly to the blighting effects of intoxicating liquors. Socially it produces falsehood, fraud and theft, which is more or less affecting according to the station the victim of alcohol occupies to society. If a husband, oh how deep the anguish that rends the bosom of his confiding and loving wife! If he be a father, see the averted faces, blushing cheeks and weeping eyes of his poor unfortunate children!

If he be a public officer, how soon his friends desert him, and public confidence is destroyed by the fiendish spirit engendered in him by alcoholic drink!

In pointing out the evils produced by intoxicating liquors upon man, let us not forget the effects in a pecuniary point of view; his money is spent, his credit sacrificed, the courts and the public press proclaiming his insolvency and degradation. And in connection with his own degradation and infamy behold his poor unfortunate children the victims of a father's infamy - - filthy, half clad, without manners, principles, or morals; such a scene is enough to make an angel weep.

My fellow citizens, in the name of humanity, in the name of Christianity I ask you to ponder well in your minds what course you will pursue, what conclusion you will arrive at, in a matter of such importance to us, our children and society generally. The Christian religion, public sentiment, the intelligence and virtue of the country demand that you should speak and act wisely on a matter of such vast importance, present and prospective, as the one now before you.

The first Thursday in August you will have an opportunity, at the ballot-box, of perpetuating or arresting the greatest curse that civilized man is subject to, that of alcoholic liquors as a beverage, personally, morally, pecuniarily and religiously.

There is no sin spoken of in the Bible oftener and none condemned in stronger language than drunkenness; and yet, strange to say, there is here and there, now and then, like the angel visits few and far between, a man claiming a pre-emption right to the kingdom of heaven through and by the blood of Christ, opposed to prohibition. Oh shame, where is thy blush! That there may not be any doubt of the truth of what I say in a religious point of view let me refer to a few of the many passages of scripture condemning drunkenness produced by alcoholic liquors as a beverage, which I ask you to read for my gratification and your information before you cast your votes against prohibition. Viewing the subject from the stand points of common sense, observation and the teaching of the Bible, it does seem to me that the opponents of prohibition assume a fearful responsibility alike to their fellow man and to God.

Permit me to refer you to a few of the many passages of scripture condemning drunkenness.

Genesis, Chapter 9, verse 21.
Deuteronmy, chapter 29, verses 19,20.
Proverbs, chapter 20, verse 1.
Proverbs, chapter 23, verses 29, 30, 31, 32, 33, 34, 35.
Joel, chapter 3, verse 3.
Habakuk, chapter 2, verse 15.

1 Corinthians, chapter 6, verse 10
Isaiah, chapter 56, verses 11,12.
Isaiah, chapter 5, verse 11.
Gallatians, chapter 5, verse 21.

The language of the scriptures referred to is so plain and pointed that a wayfaring man though a fool cannot be mistaken.

Yes, my fellow citizens we are taught by observation and the word of God that alcohol as a beverage is man's enemy, socially, morally, pecuniarily and religiously, that it cuts down youth in its vigor, manhood in its strength, old age in its weakness, that it breaks the father's heart, bereaves the doting mother, makes wives widows, children orphans, father friendless, and all of them at last beggars. It covers the land with idleness, disease and crime; it despises law, spurns order, crowds the penitentiary with convicts; it is the life of the gambler--the support of the incendiary and midnight assassin; it suborns witnesses, nurses perjury, defiles the jury box, stains the judicial ermine; it bribes voters, corrupts the legislature and dishonors the statesman.

Insatiate with its lust for crime it defies heaven, curses God, then laughs at the misery and crime it has inflicted upon the victims of alcoholic drinks."

J. T. Leach.

June 11th, 1881.

During the first decade of the 1900's, the State School System was established ,at which time the Trustees of the Academy turned the school over to the County for supervision, and it became a free school. The old building was remodeled by the School Board of Johnston County and was re-named Mt. Zion Free School. This building was sold to Mr. Walter Williams and wife, Ruth Lee Williams in 1939, and became the nucleus with which to raise the money for rebuilding the sanctuary as it is today. (Mr. Williams, who was a member of Shiloh Baptist Church, was always a good friend to Mt. Zion and her people.)

Mt. Zion is still vitally interested in Higher Fducation for her young people. She is now helping to build two new Methodist Colleges--one in Rocky Mount and the other in Fayetteville. Up to the present time the people of Mt. Zion have contributed $1,364.00, to this building program and will continue to contribute until the buildings are completed. They have also aided one of Mt. Zion's own young men by furnishing more than a hundred dollars with which to purchase books during his first year in College.

Study to shew thyself approved unto God, a workman that needith not to be ashamed . . . .

II Timothy 2:15.

HARD TIMES AND MANY FRIENDS

I Know Who Holds My Hand

"I don't worry o'er the future; for I know
what Jesus said,
And today I'll walk beside Him, for He
knows what is ahead.
Many things about tomorrow, I don't seem to
to understand;
But I know Who holds tomorrow, and I know
Who holds my hand".

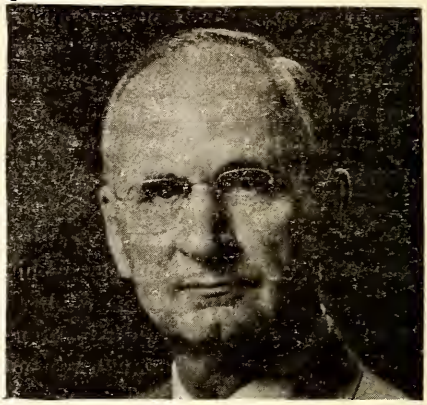
Ira Stanphill

Jesus told us, according to Matthew 16:18, that the gates of hell should not prevail against His Church founded on the rock of faith like Peter's; and we can rest assured that He has always strengthened those of great faith, not only of the by-gone years, but will, also, strengthen those of us today and those who will follow after us through the ages.

We know, too, that reverses often lead to soul searching. This toughens our spiritual muscles and fires us with a determination to hold tight to our convictions of right, and we are thereby strengthened. Many times we need this "trial by fire", and Mt. Zion has surely tasted the bitter dregs of almost defeat. However, her people, knowing full well that "all things are possible with God", with His help, did not succumb to despair.

Twice during the long life of the Church, the Conference has considered closing her doors. The first time was during the dark days of Reconstruction following the Civil War. The countryside had been ravished by the Union soldiers and "Carpet Baggers"; the young men had returned home from war wounded, sick and discouraged; the feeble old men, women, and children could scarcely raise enough food for their impoverished bodies; the Confederate currency had lost all value, and the community was in almost complete devastation. The second time was during the depression days of 1929 to 1933. The condition of the community was not quite so dire as during the Reconstruction period, but was serious enough to cause the Conference to despair of the life of Mt. Zion; but not her people nor her faithful pastor, the Rev.Mr. E. R. Shuller. Each time, a few saintly, devoted members, who could not bear for Mt. Zion to sink into oblivion and thus end the Lord's work in her

fields, clung on with dear life. They knew full well that God would provide for those who sincerely, in prayer and faith, sough His help, and the doors of Mt. Zion were kept open.



Rev. E. R. Shuler

Surely, God was pleased with the efforts of those consecrated people, for we have increased in number and in His work almost beyond belief. *"- - - All things work together for good to them that love God - - - ." Romans, 8:28.*

Not only our own members joined hands with God in this great work, but also many of the neighbors and friends of other denominations joined with us. Some of the dear friends whose names are honored and cherished in deepest gratitude are: Alfred Tennyson Taylor, Sr., Burke H. Taylor, Winfred Page Taylor and wife, Elsie Barber Taylor, and George Arlington Wright, all members of Oakland Presbyterian Church; Brack J. Penny, William G. Wrenn and wives, Arnetta Holland Wrenn and Ella Stevens Wrenn of the Primitive Baptist faith and affiliated with Middle Creek; Eppie A. Johnson and wives, Anna Murray Johnson and Elizabeth Watkins Johnson, members of Plymouth Christian Church; Walter J. Williams and wife, Ruth Lee Williams, members of Shiloh Missionary Baptist Church; Bythan Johnson and wife, Henrietta Jones Johnson; Jim C. Carroll, Sr. and wives, Etta Stephenson Carroll and Sally Gordon Carroll; Charlie C. Williams and wife, Nora Johnson Williams; of neighboring Churches; Herbert Wrenn and wife, Ruth Hobby Wrenn; and Linwood Wrenn and wife, Edythe Wrenn, affiliated with Raleigh Churches; Thomas Allen Banks and wife, Margaret Kelly Banks of the Garner Methodist Church; Thomas Hart Turner and wife, Sudie Edmondson Turner, of Holland's Methodist Church and Oakland Presbyterian Church; T. W. Brewer, member of the First Baptist Church, Raleigh; Eugene B. Leach, member of the Methodist Church in Washington, N. C.; William Sherratt and wife, Rachael Dryden Sherratt, members of the Presbyterian Church in Philadelphia, Pennsylvania; Bessie A. Sandlin of Edenton Street Methodist Church, Raleigh; Dr. and Mrs. Floyd Gower of Horn Memorial Methodist Church, Clayton; Howard H. Turner and wife, Mabel Thomas Turner, Hayes Barton Methodist Church, Raleigh; Mrs. Ruth Taylor Massey, Benson Methodist Church; Miss Nannie T. Leach, Cary Methodist Church; Miss Floy J. Leach, Smithfield Methodist Church; Charles L. McCullers and wife, Margaret Werner McCullers, Queen's Street Church, Kinston; John C. Ferguson, Cameron Presbyterian

Church; Frederick Dodd Bonner and wife, Sarah (Sallie) McCullers Bonner, Aurora Episcopal Church; Laurie McEachern and wife, Ruth McCullers McEachern, White Memorial Presbyterian, Raleigh; William Archibald Sherratt and wife, Evelyn McCullers Sherratt, New Bern Presbyterian Church; Clarence B.. Barbour and wife, Virginia Staples Barbour; Carson D. Barbour; H. Hubert Turner and wife, Shepherd Poindexter, Edenton Street Church; Mr. Woodlief of Wooten's Chapel Freewill Baptist; George A. Applin and wife, Bertha Cannady Applin of Springfield, New Jersey; George Batts and wife, Sallie Bridgers Batts of Cary; Glenn Wrenn of Raleigh; William Y. Collie, Jr. and wife, Grace Wright Collie, Christ Episcopal Church, Raleigh; Mr. and Mrs. Nick Allen, Ebenezer Methodist Church; Street Jones and Waverly Jones, Princeton; Miss Alice Edmondson, Oakland Presbyterian Church; Mrs. Kittie Wynn Marlor and Miss Eliza Wynn, Edenton Street Methodist, Raleigh; Miss Emma Tomlinson, Elizabeth Methodist Church; Mrs. Junie Gower Nicholson, Franklington; Glenn Blalock; Professor and Mrs. R. F. Coats of the Providence Presbyterian Church; Hubert Woodall, John Mitchiner, Louis Mitchiner, and Sam Mitchiner of the Garner Methodist Church; Mrs. I. M. Proctor, B. B. Benson and Roy C. Cannady and wife Gladys Taylor Cannady of Edenton Street Methodist; H. H. Sauls, W. C. Langdon, and Mrs. M. A. Gulley, Garner; Mrs. Harriett Stephenson McCullers, Cataba Springs Christian Church; Joseph M. McCullers, Decatur, Alabama Methodist Church; Wilbur Turner, Smithfield Methodist Church; Mrs. N. E. Egerton, Jr., P. T. Wyatt, H. J. Massey, Max Brooks, and W. R. Peatrose of Raleigh; Esther Sanders Hinton of Bailey Methodist Church; Jack Myatt and A. R. Myatt, High Point; Rex Henley and wife, Emily Taylor Henley, Evangelical Reformed Church, Raleigh; Milton Gulley and wife, Christine Barbour Gulley; Hubert Johnson and James Wrenn and wife, Belle Newcom of Raleigh; E. H. Humphries, Bythan Coats and Paul King of Garner; Mrs. Helen J. Walton, Martha McDaniel and Howard W. Godwin, Raleigh; Hugh Page, J. T. Hobby, Swannanoa Baucom, Edgar Womble, Bill Baker, P. G. and M. G. Smith, L. P. Denning, V. H, Rose, and Carl Hudson, all of Raleigh; Mrs. Nannie Jones Myatt of High Point Methodist Church; Herbert McClammy and wife, Lessie Leach McClammy of Wilmington Methodist Church; Eugene Wilson, G. R. Grady, Jack Dillon, J. W. Strickland, P. L. Cooper, Herman Hall, E. E. Hall, Patty Morgan and Richard Dupree, Raleigh; Gilbert Taylor Dorsett, Trinity Methodist, Raleigh; and Mrs. Josephine Johnson Bridgers of Columbia, South Carolina. We owe much to these and many other dear people for their help in the growth of Mt. Zion.

Mt. Zion has ever been mindful of the needs of the poor, the sick, the widows, fatherless, and brokenhearted as God's people were admonished to be by our Lord Jesus Christ Himself. She has coveted souls for God's Kingdom and many precious seeds have been sown in

the minds and hearts of those who have entered her doors. God's benediction on her and her people has ever been present.

"Faith of our Fathers living still . . .
We will be true to Thee 'till death".

F. W. Faber.

THE PEOPLE

"A Reason For Life"

I don't know how to say it, but somehow it seems to me
That maybe we are stationed where God wants us to be.
That the little place I'm filling, is the reason for my birth
And just to do the work I do, He sent me down to earth.
If God had wanted otherwise, I reckon he'd have made
Me just a little different or a worse or better grade.
And since God knows and understands all things of land and sea,
I fancy that He placed me here, just where He wanted me.
Sometimes I get to thinking, as my labors I renew
That I should like a higher place with greater tasks to do.
But I come to the conclusion, when the envying is stilled,
That the post to which God sent me, is the post He wanted filled.
So I plod along and struggle, in the hope when day is through,
That I'm really necessary to the things God wants to do.
And there isn't any service I can give that I should scorn,
For it may be just the reason, God allowed me to be born.

Contributed by Charles L. McCullers

No history is complete that does not include the names of those who have labored so tirelessly in shaping the events of by-gone-years and, also, of those who are keeping the good works up even to this present time. We reap the fruits of their labors and we must not show ingratitude by forgetfulness. God said to us through Paul's teachings in Romans 13:7, "Render therefore to all their dues: Tribute to whom tribute is due; honor to whom honor". So here we will honor the Lay Leaders who have worked and are now working in the fields of Mt. Zion.

Down through the eons of time, as recorded in the Bible, God has always raised up great leaders when His children needed human guidance, and He has been no less mindful of the people of Mt. Zion. He has blessed us with many fine young people to take up His work when the older ones have had to lay it down; and has endowed them with an illustrious heritage worth far beyond the value of silver and gold. May we ever grow stronger in faith built on the foundation laid down by the Hallowed labors of those who have gone before us.

There have been a multitude of these consecrated people, and they have rendered services of untold value in establishing the Lord's work at Mt. Zion. In the early history, now veiled in the mist of time, there were John Thomas and Susan Leach, who founded the Church. They reared a large family, many of whom established their homes in the community after they married. Some of their descendents were the Leaches, Banks, McLeans, Youngs, Turners, Edmondsons, Taylors, and McCullers. Only two of their descendents are at the present time members of Mt. Zion. They are Nancy Coston McCullers Ferguson and myself, Merdyth Bascom McCullers Lane.

Elizabeth Sanders Leach (Mrs. J. T.)

From old wills, deeds, and documents dated from the late 1700's to the middle 1800's, there is found, other than the above mentioned families, those who lived in the community to be the following: Sanders, Myatts, Lees, Williams, Averas, Waltons, Colemans, Clarks, Stephens, Johns, Jones, Collins, Wellons, Wheelers, Gulleys, Utleys, Smiths, Johnsons, Hollands, Yates, Pates, Browns, Barnes, Kings, Parrishes, Overbys, Pennys, Finches, and Messers. It is certain that these families were not all members of Mt. Zion; but since it is recorded that all Protestant Faiths worked together to further God's work in those days, it is reasonable to believe that they as well as others helped in the growth of Mt. Zion.

As has been stated previously, the Mt. Zion records prior to 1840 have been lost, however, there are several names recorded in this 1840 record before the date 1844 appears. These were evidently the members, then active, who joined before this roll was made. The first name noted, as has already been mentioned, is that of Elizabeth Willis Sanders Leach, then the roll abounds in the following family names: Leach, Sanders, Turner, Finch, Garrard, Jackson, Austin, Barnes, Banks, McCullers, Johnson, Pate, Lee, Riddle, Maynard, Wood, Gower, Young, Stephenson, Holland, Hicks, Stedman, Partin, Taylor, King, Simonds, Suggs, Smith, Mitchel, Wynn, Brady, Willis, Harper, Wrenn, Brown, Tilly, Parrish, Johns, Adams, Walton. Jones, LeMay, Penny, Dodd, Williams, Wright, Batts, Hobby, Lassister, Moore, Gulley, Stephens, Godwin, Barber, Carroll, Barbour, and Stephens. Since the 1920's, new names which have been added are Cline, Messer, Powell, Franks, Best, Thigpen, Holmes,

Lucas, Rogers, Grissom, Zettlemaier, Massey, Britt, Utley, Bonner, Olive, Blalock, Poole, Ferguson, Boone, Lane, Sherratt, Dean, Windham, Collie, Roberts, Faison, McElveen, Veasey, Feirstein, Howard, McIver, Soldritch, Ethridge, McEachern, Terry, Dawson, Walker, Page, Kapplin, Brantly, McLaughlin, Grimes, Ennis, Pendergraph, Sorrell, Ellington, Stanley, Whitley, Harrington, Henley, Garrison, Myers, Coats, Aycock, Jordan, Sauls, Tart, Bennett, Broughton, Cox, Crisp, Raynor, Carey, Albin, Creech, Bridgers, Langley, Gordon, Evans, Goffrey, Humphries, Myatt, McCabe, Crayton, Hudson, Hall, McDaniel, Passmore, Thornton, Hardison, Bagwell, Nelson, Roselli, Council, Howell, Harrelson, Ingram, Ward, Matthews, Lewis, Meadows, Dupree, Deans, Brannon, and Sullivan.

However, couples of the community of olden days who have the most descendents active in the Church today were Lee Penny and wife, Elizabeth Byrd Penny; Zachery Lee and wife, Nancy Frazier Lee; and F. Jackson Williams and wife, Charlotta Ogburn Williams. Their descendents make up about two-thirds of the Church membership today. These three couples settled in the Community more than a century ago.

Mr. Penny was an educator and farmer. Some of his descendents who are most active in the Church today are the Pennys, Deans, Jones, Grissoms, Thorntons, Tarts, McDaniels, Duprees, Evans, McElveens, Franks, Brannings, and McCraws.

Mr. Williams and Mr. Lee were prominent farmers of the area. They are great-great-grandparents of Berry Otha Barbour, who entered the ministry from Mt. Zion in 1965. Berry's grandparents, who many of us remember today, were Johnnie Barbour and Ella Lee Barbour. Mrs. Barbour was a member of Mt. Zion for many years. Others of Mr. and Mrs. Williams and Mr. and Mrs. Lee's descendants who are active in the Church today are the Barbours, Stevens, Utleys, Godwins, Williams, Hudsons, Coxs, Crisps, Sorrells, Ellingtons, Lees, Coats, Franks, Carrolls, Myers, and Councils.

Also, as has already been mentioned, Thompson Garrard, one of the Circuit Riders, married the widow, Martha Whitaker McCullers, and located in this community. Their daughter, Sallie Garrard, married Robert Hite Johnson, and many of their descendents are active in the Church today. They are the Powells, Thigpens, Creeches, Raynors, Pooles, Etheridges, and Howells.

Another family of long ago, who did much to aid in the growth of Mt. Zion and whose descendents are active in the Church today was that of Bartley Johnson. He was married three times: first to Emily Coats, second to Betsy Smith, and last to Olive Stevenson. He and his first wife, Emily Coats, are grandparents of Neil Beckwith Johnson, another of Mt. Zion's sons to enter the ministry. Those who are active in the Church today are the Johnsons, Hobbys, Britts, Messers, Coats, Zettlemyers, and Olives. These are also descendents of Matthew Jones

and wife, Grezelda Ryles, who settled here more than a hundred years ago. Another descendent of Mr. and Mrs. Jones is their granddaughter, Mrs. Eula Jones Wrenn, who is our oldest living member today.

Eula Jones Wrenn (Mrs. J. T.)

Several of the descendents of Ransom Bridgers and wife, Adeline Thompson, who were members of the community a century ago are also active in the Church today. Their daughter, Mary Bridgers, became the fourth wife of Alfred Dickerson Taylor. Those who serve Mt. Zion today are the Ennises and Taylors.

Some of the members in longest tenure of service are as follows: Longest in membership and service up to this date are: Sarah Elizabeth Barnes Jones, joined in 1861, died in 1924 at the age of 75 years, having been a member for sixty-three years; Thomas Lane McCullers, joined in 1893, died in 1962, at the age of eighty-five, having served sixty-nine years; Sarah Alexander Smith Brady, joined by certificate from Hollands' Church in 1896, died in 1961, at ninety-three years of age, serving sixty-five years; William Edward McCullers, joined in 1890, died in 1943, at the age of sixty-nine years, having served fifty-three years; Charlotte Penny, joined in 1899, and died in 1964, at the age of eighty-seven years, having been a member for sixty-five years; Charles Edward McCullers, joined by certificate from Holland's Church in 1867, died in 1914 at seventy years of age, having been a member forty-seven years. Many of the other older members served for about half a century. Their dates will be given in another chapter.

Those who are with us today who have the longest years of membership are: Ritta Blalock Johnson, joined in 1908, Eula E. Jones Wrenn, joined in 1908; and Charlott Stephenson Johnson who joined in 1909.

Musicians longest in years of service were: Charles Edward McCullers, Music Master, 1867-1898; William Edward McCullers, Choir Director, 1898-1904 and 1907-1943; Robert Argo Stevens, Choir Leader, 1943 up to the present time. Mary Hocutt Taylor, Director of the Easter Sunrise Music from 1935-1965; Cleo Wrenn, Organist, 1904-1921; and Pansy Blalock Johnson, Pianist, 1940-to the present time. Others who have been organists and pianists are as follows: in the 1800's and early 1900's, Lula Leach, Claudia Leach, Bennie Holland, Ada Gower Wright and Florence Crocker Batts (for whom the exact dates cannot be

determined); Eula Evelyn Jones, 1902-1904; Sarah (Sallie) Lane McCullers, 1921-1931; Ruth Lenoir McCullers, 1931-1940; Julia Carroll was alternate for Pansy Johnson during the years of 1947 to 1953, and Elizabeth Adeline Taylor, (Mrs. Don Carey) was alternate during 1954 to 1957. Evelyn Knott Stevens, Carolyn Sauls Stevens, Betty Lou Rowe Penny, Sarah Nell Johnson, Patricia Johnson and sister, Paulette, have served as assistants. Julia Barefoot Penny (Mrs. Calvin), assisted by Pat and Paulette Johnson, is the organist for our new organ, which is a recent gift from the Methodist Youth Fellowship. The piano and organ together have improved our Church music immensely. Hilda Penny Boman (Mrs. W. L.), of Holland's Church, played for our 1966 Easter Cantata.

For the years during the late 1920's and early 1930's the Junior Choir was directed by Evelyn McCullers, and she directed again during World War II, after she became Mrs. Arch Sherratt. This Choir has also been directed by Maylon Johnson Jordan (Mrs. Felton), Janice Penny Tart (Mrs. J. R.), Bettie Jean Stevens Sorrell (Mrs. Ray), and Lorene Wood Grissom (Mrs. B. M.). For the past few years and at the present time it is directed by Mary Louise Johnson (Mrs. Jack) and Odell McGee Penny (Mrs. Garland). La Vette Cook Boone (Mrs. J. S.) has recently been elected Director of the Senior Choir.

First row, left to right, Rhanda Grissom, Donna Grissam, Gay Dean, Francis Gulley, Ellen Tart, Danna Tart, Kathi Jahnson, Macon Grissom, David Penny, Randy Penny;
Second row, left to right: Marsha Jean Grissom, Joan Jordan, Amanda Gulley, Nathan Grimes Jr., Bonnie Grissam, James Gulley, Teresa Sorrell, Cathy Carrol, David Crisp, Valerie Ennis, Steve Sorrell, Katherine Jo Lewis;
Third row, left ta right: Craig Ennis, Lou Johnsan, Ricky Johnson, Joey Carroll, Pansy Jahnsan, Odell Penny.

Sunday School Superintendents in longest years of service are William Edward McCullers and Durwood Clarence Johnson, Sr. Mr. McCullers was Superintendent several times between 1890 and 1942, about forty years in all. At one time he was Superintendent of both Mt. Zion and Plymouth Christian Church. He often walked to Plymouth on

Sunday morning to conduct Sunday School there, back home to dinner, and then over to Mt. Zion to conduct the afternoon service. His home was located about three miles from both churches which were located in opposite directions. He also was Superintendent at Mt. Pleasant Presbyterian Church for a season.

Mr. Johnson was Sunday School Superintendent from 1942 to 1956.

Sandy Barfield Myers served from 1956-1961. Others who served during the 1800's and some more recently are, chronologically, Dr. James Thomas Leach, Charles Edward McCullers, H. B. Brady, George Turner, J. Millard Turner, Alfred Dickerson Taylor, George Arlington Wright, Earl Creswell Brady, W. E. (Bill) Johnson, Robert Argo Stevens, Bill M. Grissom, Berry Otha Barbour, and Jerry S. Boone, who is the present Superintendent.

As far as can be learned, William Edward McCullers was first President of the Epworth League, (Now the Methodist Youth Fellowship), in 1889.

The first president of the Ladies' Aid Society, (now Woman's Society of Christian Service), was Miss Ella Eure, a teacher of Oaky Nook Private School in 1913. She now resides at the Methodist Retirement home in Durham, N. C. and is Mrs. Arthur Hamilton.

The first Boy Scout Counselor was John F. Harper in 1944.

The first President of the Methodist Men, organized in 1957, was Jerry Sauls Boone.

Mt. Zion has sent several young people into full-time Christian service and many others into the work of their Lord as farmers, doctors, poets, lawyers, teachers, nurses, merchants, Congressmen, florists, artists, musicians, mechanics, lecturers, homemakers, typists, secretaries, bookkeepers, builders, executives in many businesses, and members of the National Armed Services.

Those who have entered the ministry are: Charles Edward Steadman, son of Frank A. Steadman and Sarah Anne McCullers Steadman in 1886; Neil Beckwith Johnson, son of Bythan Johnson and Henrietta Jones Johnson in 1920; and Berry Otha Barbour, son of James Otha Barbour and Onnie Lee Boyette Barbour in 1965.

Rev.
Charles E. Steadman
(First to enter Ministry)

Rev.
Neil B. Johnson
(Second to enter Ministry)

Rev.
Berry O. Barbour
(Third to enter Ministry)

Young ladies who have entered the mission field from Mt. Zion were Katheryn Jane Brady in 1925, daughter of Henry Bernard Brady and Sarah Smith Brady and granddaughter of Rev. William Alexander Smith, one of our Circuit Riders; and Mrs. Nancy Garrison, wife of Rev. J.W. Garrison in 1953. Mrs. Garrison, who moved her membership to Mt. Zion when her husband became our pastor, entered the mission field with her husband who was sent to Brazil.

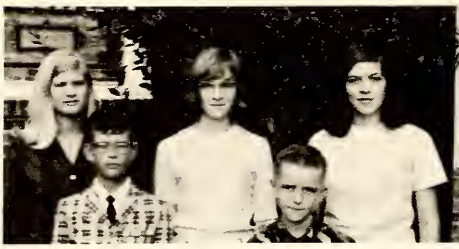
Three young preachers delivered their first sermons from the sacred pulpit of Mt. Zion. They were William Alexander Smith in 1859; Charles E. Sparks, our pastor in 1956; and Berry Otha Barbour in 1965. Many others have begun their life's work at Mt. Zion and have prospered under God's guidance.

Rev. C. E. Sparks

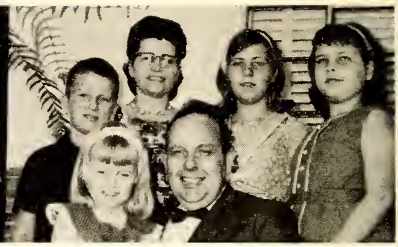
At the present time, there are three who began their tenure in the Lord's work at Mt. Zion, who hold leadership in their respective fields. Two of them are children of Wm. Edward McCullers and Leute Willis McCullers; namely, Charles Leonidas McCullers, Director of Methodist Men of the North Carolina Conference, and Sarah Lane McCullers Bonner, Diocesan President of the East Carolina Episcopal Church Women. The other is Shirley Godwin Jones, daughter of Howard A. Godwin and Pearl Johnson Godwin, who is a prominent leader of her Baptist Church in Agana, Guam.

Katheryn Jane Brady
(First to enter Mission Field)

There are three young ladies still in school, who have expressed a desire to go into full-time Christian service. These are Paulette Johnson, daughter of Paul J. Johnson and Mabel Parrish Johnson;Billie Rose Penny, daughter of Garland K. and Odell McGee Penny; and Bonnie L. Grissom, daughter of Billy M. and Lorene Wood Grissom. And one of Mt. Zions younger sons and his assistant have recently been Consecrated Acolyts to serve by lighting the candles for each service. These dedicated boys are Randy Penny, son of Garland K. and Odell McGee Penny, and Macon Grissom, son of Billy M. and Lorene Wood Grissom.



Top row- Poulette Johnson, Bonnie Grissom, ond Billie Penny.
Bottom row- Rondy Penny ond Mocon Grissom.



Rev. ond Mrs. J. W. Gorrison ond fomily
(Second to enter Mission Field)

There is also now in school, a son by infant Baptism, preparing for the ministery of the Episcopal Church. He is Thomas Archabald Sherratt and is the son of William A. and Evelyn McCullers Sherratt of New Bern.

The above mentioned names are by no means the only ones who have added so much to the life of Mt. Zion, for each active member has done his or her part in furthering God's Kingdom on earth. I hope that all the names will be recorded before the ending of this book.

For more than fifty years of the growth of Mt. Zion, Alfred Tennyson Taylor, Sr., a member of Oakland Presbyterian Church, was truly a friend in need to Mt. Zion. He entered into every project the Church undertook with not only an open heart, but also an open pocketbook. The people could always depend on "Appie" to help out financially in times of emergency, as well as to give generously for each building fund. He also helped the members in their Christian social concerns with supplies, visits and funds. The Mt. Zion members will always cherish his memory.

Mr. Harry McElveen and wife, Edna Wilkins McElveen, are also our good neighbors and always lend a hand in our undertakings. Several of their children are members of Mt. Zion and are a blessing to her work.

This chapter cannot be ended without paying tribute to those who labored so hard in constructing the physical plant of the first three buildings. These people were the negro slaves, and made up a large part of the membership of Mt. Zion before the Civil War and some of the older ones remained members until they were called to Heaven after the War. Their music and deep sense of the spiritual values added much to the growth of the Church.

With Henry W. Longfellow in his "Psalms of Life", we repeat:

"Lives of great men all remind us,
We can make our lives sublime
And departing leave behind us,
Footprints on the sands of time.

Footprints, that perhaps another,
Sailing o're life's solemn main,
A fomlorn and shipwrecked brother,
Seeing, shall take heart again".

ORGANIZATIONS

"Jesus and We"

"What if our hands are busy,
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
Unless from Him we learn?"

Annie J. Flint

Jesus said to the people: "I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me, ye can do nothing". John 15:5

Just so, the organizations of the Church are branches of Jesus, and unless He is in the midst of them, they can do nothing of spiritual value.

For many years, of the growth of Mt. Zion, four affiliated organizations have done much to help in her expansion. These include the young people, as well as the adults; and all along the way they have formed a united front to labor in every project undertaken by the Church members.

The Epworth League, now the Methodist Youth Fellowship, has flourished and then waned many times since it was first organized at Mt. Zion in the late 1880's. As previously mentioned, as far as can be determined, Wm. Edward McCullers was the first President of the Epworth League. This continued to flourish for a decade or so, and then went into a period of rest. It was revived about 1912, with Emily L. Taylor as President. She was followed by Lucy Anderson Wright, Nancy Coston McCullers, Kathryn Jane Brady, and Ester Sanders. Among

William Edward McCullers

the active members were the following; - Vance and Eunice Sanders, Page Taylor, Ida, Elbert, and Claud Carroll, Sybil and Xennie Brady, Blanche and Durwood Johnson, Grace and Bradly Wright, Merdyth, Sallie and Charles McCullers, Elizabeth, Florence and James Batts, Luna and Mallie Penny, Annie and Kenneth Williams and Lillie Wrenn. Again there was a declining period when this group grew up, and some went away to school, and others entered into marriage in the early 1920's. The third time it was revived by the efforts of Evelyn McCullers, Pearl Johnson, Vivian Wrenn, Mozell Godwin, Ruth McCullers, Durwood and Allen Harper, Nell Wrenn, Willard Williams, Christene Barbour, Charles Dixon, Carl Moore, Joe McCullers, and Maylon Johnson. As these left the community for school and marriage in the early and middle 1930's, there was another recession of the League. The fourth time it was given impetus by the efforts of Barbara Taylor, Mary Louise Johnson, Doris Carroll, Julia Carroll, Lillian Ogburn, Christine Carroll, Dorothy Ogburn, Particia Taylor, Dorothy Boone, and Meredith Godwin. After this group grew older, Doris Stevens took up the leadership, followed by her younger brothers and sisters, James, Bettie Jean, Lewis, Hazel, and Linda Stevens. Other participants at this time were Anne Hobby, Geraldine Brady, Marie Parrish, Barbara Anne Barbour, Carolyn and Larry Williams, and Audrey Godwin. During the years that the League was kept flourishing by these young people, the name was changed to the Methodist Youth Fellowship. As this group grew into adult-hood, the M.Y.F. was taken over by Barbara Anne Johnson, Karen and Robin Ward, Patricia and Paulette Johnson, Billie Rose Penny, Billy and Jane Britt, David and Joe Broughton, Danny and Jane Dean, Donald Johnson, Morris Jones, Freddie McDaniel, and Beverly Grissom: and has continued to flourish up to the present time. Billie Rose Penny is the present President; Beverly Grissom, Vice-President; Jane Britt, Treasurer; Jane Dean, the secretary; and Beverly Grissom, Chairman of Christian Social Concerns. There are also two groups of Junior M.Y.F. organized for the younger ones.

In the second decade of the 1900's, we young people of Mt. Zion Methodist, Shiloh Baptist, Oakland Presbytery, and Pleasant Grove Baptist met jointly in one of the five churches on each fifth Sunday night. What glorious meetings and wonderful times we did have!

The young people have always planned projects to help in the church programs. In the 1920's we put on a drive to purchase a new piano for the sanctuary, as the old reed organ was about "played out" with use and "mice". We put on ice cream suppers and raised money every way we could, but in the end the older people came to our aid to finish paying for it. During the second decade of the 1900's, the League, headed by Nancy McCullers, also raised the money and placed an arch over the church driveway with the name and founding date of

the Church inscribed thereon. This arch was destroyed by a windstorm a few years later. Too, the young people have presented many inspiring programs which were enjoyed by the older people, as well as the young ones. The M.Y.F. of the present time has placed a new marker on the Church lawn and has bought an electric organ for the sanctuary.

For many summers delegates from the Mt. Zion Epworth League and Methodist Youth Fellowships have attended the Assembly at Louisburg College or Duke University. Some of those who have been delegates were Emily Taylor, Kathryn Brady, Merdyth McCullers, Vivian Wrenn, Evelyn McCullers, Barbara Taylor, Louise Johnson, Shirley Godwin, Linda and Hazel Stevens, Patricia and Paulette Johnson, Billie Penny, Sherrill Jones, and Jane Dean. These assemblies always fired them with greater zeal to further the work of the organization and to more completely serve their Heavenly Father and their fellowmen.

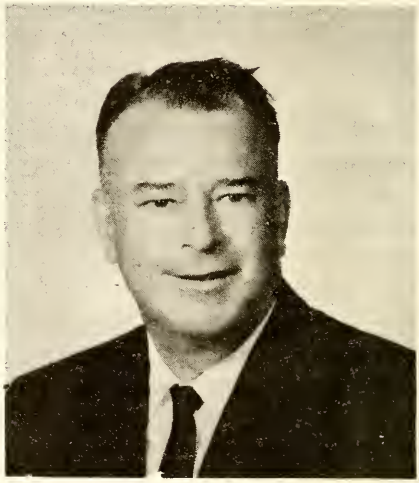
The Woman's Organization, as far as can be determined, and as has already been stated was first established in 1913. Ruth C. Taylor, (later Mrs. J. H. Massey) and Sarah Smith Brady, (Mrs. H.B.) were the instigators for this organization with Miss Ella Eure as the first President. Miss Eure was followed by Ruth Cornelia Taylor, Sarah Smith Brady, Ada Gower Wright, Mary Smith Sanders, Leute Willis McCullers, and Lizzie Sanders. This "Ladies Aid Society" disbanded during World War I, and for several years there was no woman's organization in the community. Just prior to World War II. an interdenominational club was formed as the "Good Neighbor Club". These Ladies served all the related churches in visiting the sick, serving meals to the sick, as well as for the bereaved, furnished food and clothing for the needy, and raised funds for the Church which had the most urgent project under way.

Ruth Taylor Massey (Mrs. J. H.)

The Mt. Zion Woman's Society of Christian Service was organized in 1951 under the pastorate of the Rev. J. W. Garrison. Merdyth McCullers Lane became the first President, followed by Mary Hocutt Taylor, Evelyn Knott Stevens, Christine Waring Walker, Lena Barbour Stevens, Marie Parrish Godwin, Odell McGee Penny, Lorene Wood Grissom, Mabel Parrish Johnson, and Mary Louise Johnson. The Women have done much to improve the appearance of the Lord's House and they, with the help

of all the church ladies, keep it clean and beautified with floral offerings. In 1914, the Ladies of the Church bought a carpet for the Sanctuary, and then in 1954, a new one. They furnished curtains and two accordian doors for the Annex. They also furnished the velveteen drapery for the Pastor's Study and paid for the railing material which was installed by E. P. Broughton and R. A. Stevens. They bought a new Communion Table, new Communion linens, Baptismal Bowl, and two pedestals for flower arrangements. They also serve supper to the Methodist Men each month, except for once a year when the Men cook for the Ladies!

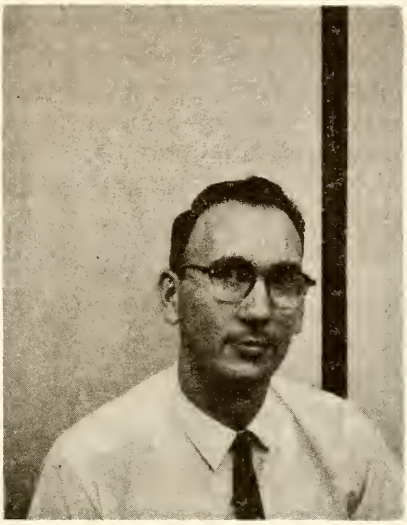
The Boy Scouts was a flourishing organization for a few years during the 1940's and early 50's, but due to lack of time and leadership, has been disbanded. The Mt. Zion Troop was organized in the early 1940's with John F. Harper as Master. He was followed in office by William Archibald Sherratt, who soon moved away, therefore, Mr. Harper resumed the leadership. After he moved from the community, Sandy B. Myers became Master, followed by Robert A. Stevens and James R. Stevens. Since the middle 1950's, there has been no troop, and it is hoped that in the near future, it can be reorganized as it is sorely needed. While the Troop was active the members joined in many of the church programs and really accomplished much in the growth of the Church.



John F. Harper

The newest organization is that of the Methodist Men which was established in 1957, with Jerry S. Boone as President. Those who have followed him in this office are Roy Max Raynor, Joe Gordon Carroll, and Berry O. Barbour. Jerry Boone serves presently for his second term. The Members of this Club have done much to improve the Church grounds by laying cement walks, planting grass, and keeping it mowed. They keep the Church Plant in good repair and did much of the actual building of the Annex and Parsonage. They have recently marked fourteen graves in the cemetery.

May each one of us say as did Jesus in Luke 2:49 " - - - - I must be about My Father's business".



Jerry S. Boone

There are four organized Prayer Groups--one for the small children, one for the teenagers, and one for the adults. They meet once a week and do receive a great spiritual blessing. The fourth is for the Young Married Couples who meet monthly on Saturday evening.

There is also a group of men organized as "The Twelve". These men meet at the Church to meditate and pray and then go out to visit the sick, bereaved, poor, and indifferent. They do a wonderful work for the Lord.

We have both a Junior and Senior Choir, and they each add much to the worship services and fellowship meetings. They render an Easter Cantata for the annual Sunrise Service, as well as the Christmas Cantata for the Christmas Service. The Choir functions also as a member of the Choral Club which is made up of a majority of the community churches of several different denominations and sing for funerals in many of the churches, as well as for revivals and other occasions.
We are spiritually blessed each time we raise our voices to God in song.

"Make a joyful noise unto the Lord, all ye lands,
Serve the Lord with gladness,
Come before His presence with singing".
Psalm 100 :1-2

THE BUILDER

An old man going on a lone highway
Came at the evening cold and grey
To a chasm vast and wide.
The old man crossed in the twilight dim;
The sullen stream had no fears for him;
But he turned when safe on the other side,
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here
Your journey will end with the winding day;
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at evening tide?"

The builder lifted his old grey head,
"Old friend, on the path I've come," he said
"There followeth after me to-day,
A youth whose feet must pass this way
This chasm that has been as naught to me
To that fair haired youth, a pitfall may be,
He, too must cross in the twilight dim,
Good friend, I'm building this bridge for him."

Anonymous

MT. ZION AND HER SISTER CHURCHES

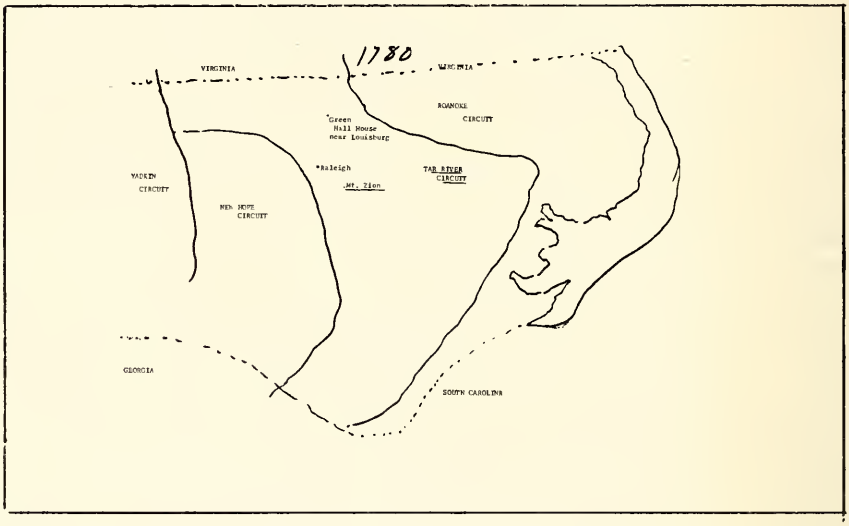
"Behold, how good and how pleasant for brethren to dwell together in unity!"
Psalm 133:1

In the beginning of the life of Mt. Zion, there was no North Carolina Conference; therefore, there were no preachers assigned to individual churches or charges as there are today. The first American Episcopal Methodist Societies were formed in New York and Maryland at about the same time in the early 1760's. The first city church was built in 1768 by Philip Embury in New York and was named Wesley Chapel. Later the name was changed to John Street Methodist Church. The first rural church was established in Maryland near New Windsor by Robert Strawbridge also in the late 1760's. This Church was located in Frederick County and was called Sam's Creek Meeting House. The American Conference was formally organized during the Christmas Conference at the Lovely Lane Chapel in Baltimore on December 24, 1784. Prior to this date the American Church had been a branch of the English Episcopal Methodist Church and under the auspices of John Wesley. The Rev.Mr.John Dickens suggested, at this Conference, that the name of the American Organization be changed from the Methodist Society to the American Methodist Episcopal Church, and his suggestion was adopted.

The Minutes of the earliest Journals following this Christmas Conference, included the records of all the American Churches so there was very little recorded about the small rural ones.

The Carolina Conference, including both North and South Carolina, as well as the Southern part of Virginia, was established at the home of the Rev. Mr. Green Hill near Louisburg, ten miles from Raleigh in 1776. The first Annual Conference of the American Methodist Episcopal Church was also held at Mr. Hill's home. This transpired April 20, 1785. Mr. Hill was a Methodist preacher who had located in that community. When he built his home he built it large enough to include a Chapel on the second floor. To this home came many itinerant preachers. It is recorded by Bishop Asbury that as many as twenty preachers would be sleeping there at the time, some on beds, but most on "pallets" on the floor. (The Green Hill house is standing today, and some of Mr. Hill's descendants still reside there.)

In 1780, the Tar River Circuit was formed which was part of the Carolina Conference, and this covered about one-fourth of North Carolina, including the territory from the Central SouthernVirginia down to Northern South Carolina and almost to the Coast on the East. This embraced the East Central Counties, among which were Wake and Johnston. There fore, when Mt. Zion was established this area was on the Tar River Circuit, and was a Sister Church to several churches in Virginia and South Carolina as well as to those in a large section of North Carolina.



The North Carolina Conference was set off from the Virginia Conference in 1834, and this Conference was divided into the North Carolina and Western North Carolina Conferences in 1890.

In the Conference Journals of the 1870's, I find that Cary, Apex, Ebenezer, Garner, Holland's, Marvin, Mt. Zion, and several others had the same pastors; so evidently they were on the same circuit—perhaps the Raleigh Circuit.

During the following decade Mt. Zion was changed to the Smithfield Circuit and was connected with the following churches; Smithfield, Selma Princeton, Sanders School House Chapel, Adam's, Massengill's, Antioch, Elizabeth, Clayton, and Elevation. There were eleven churches served by one pastor! No wonder that the preacher stayed only a year or two in one place before traveling on. We are amazed at their stamina. Surely, God gave them the strength; they could not have continued alone.

In 1881, the Clayton Circuit was consolidated with Hannah's Creek Mission, and Mt. Zion was placed on this circuit along with Elizabeth, Garner, Four Oaks and Corinth, leaving six churches to be served by

one pastor. By 1889, only five of the churches remained on the Circuit, Garner having been joined to the then-newly-formed Cary Circuit. This combination continued until 1913, when the Garner Circuit was organized with the following churches as members: Ebenezer, Garner, Holland's, and Mt. Zion. These churches worked hand-in-hand for 37 years. In 1950, Garner and Ebenezer became station churches; at which time Elizabeth was changed from the Four Oaks Circuit and joined with Mt. Zion and Holland's to form the Garner Circuit separate from the Garner Church. Then in 1961, Elizabeth became a station church, thereby leaving Holland's and Mt. Zion to form the Holland's-Mt. Zion two-point charge. In 1965, these two churches came to the parting-of-the-way, and at last, after about a century and a half in the Lord's work, Mt. Zion stands alone as a station Church.

We shall ever cherish our sister churches, especially Holland's for we stood together for more than half a century in carrying on the work of the Lord.

Now that our Methodist Sister Churches have been recorded, there are also other sister churches that have been very dear to us all along the way. The two in the community that we have been most closely associated with are Shiloh Missionary Baptist which is a few miles northeast of us, and Spence's Chapel Presbyterian Church which was located a few miles southeast. (Spence's Chapel has been dissolved, and the membership transferred to Oakland Presbyterian Church on the Cleveland School Road.) Spence's Chapel, Shiloh, and Mt. Zion worked closely together in Sunday School work, and we young ones of fifty years ago felt almost as much at home in one as in the other. We held union Sunday School conventions and combined revivals, as well as joint meetings with each respective young people's organization namely, the BYPU, Christian Endeavor, and Epworth League.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity . . ." *1 Timothy 4 : 12.*

A SUNDAY SCHOOL TEACHER'S PRAYER

Make of my heart an upper-room, I pray,
  Swept clean of pride; let self be but a door
Through which young lives may come to Thee this day
  To know thee as they have not known before.
Speak through my voice that they may hear thine own,
  Shine through my life in beauty and in truth,
That they may see the Comrade Christ alone
  And in the glad impulsiveness of youth
Rise up as did those fisher-lads of thine
  Who left their boats and nets to follow thee.
So may they walk beside thee, these of mine
  Whom out of all the world "thou gavest me!"

Molly Anderson Haley in "The Churchman."

SPECIAL DAYS AND REMINISCENCES

"How dear to my heart are the scenes of my childhood,
When fond recollections present them to view".

From *The Old Oaken Bucket* by S. Woodworth.

There have been so many special days at Mt. Zion that our hearts overflow with the remembrance.

The greatest day for us all was the day Jesus came into our hearts, and we surrendered our all to God before the Sacred Altar of Mt. Zion. How hard it was to leave our seats and on laden feet to walk to the Altar to kneel in humility and repentence, and what joy flooded our souls after we had received God's blessings. We returned to our pews on winged feet, and could scarcely keep from shouting aloud, and skipping with gladness.

There were other "Own special days" for all of us, too, that stand out most clearly from all other days. Some of these have been recalled to me by members and friends of the Church.

Ruth Taylor Massey, a little girl of the late 1800's, recalls Claudia Leach as her most outstanding Sunday School teacher. Miss Leach required her "little ones" to memorize many passages of Scripture and always presented a prize to the one who learned the greatest number of verses. Mrs. Massey remembers that she was the fortunate one for one year and received a black headed china doll as the reward. This doll was one of her most treasured possessions for many years. But now that she is nearing her eightieth birthday, is almost blind and can no longer read her Bible, she counts the Scripture she commited to memory as the most precious treasure of all. Mrs. Massey also remembers that the Mt. Zion pastor of 1893-1896, The Reverend Mr. J. M. Ashby, owned a horse with a young colt. When he came to preach at Mt. Zion he usually came on Saturday afternoon and spent the night with one of the church families. Of course, the colt had to follow along with its mother and was a great delight to the young ones in whose home the Preacher spent the night. She will ever remember her narrow escape from serious injury when once she ran between the colt and its mother. As the horse bolted from her tether the small girl was snatched from harm's way by her father Alfred Dickerson Taylor, just in the nick of time.

Grace Wright Collie remembers the songfests that were held in the early 1900's. These were held at either the Church or one of the homes on Sunday evening. Grace remembers, especially, those that were held in her own home. Her mother, Ada Gower Wright, would play the piano, Charles Edward McCullers would play the violin, and the melodious voices of David Cullom, Jim Edmondson, Marcellus Whitaker, Ed McCullers Dick Taylor, and her father, George Wright, would swell on the air in such volume that the very house trembled. Of course, the wives and children joined in too, but with her, the ring of the men's voices lingers yet. These songfests were also held, at times, in the home of Mr. and Mrs. J. F. Batts at which time Mrs. Batts (nee, Florence Crocker) performed at the piano. The home of Mr. and Mrs. W. E. McCullers was another favorite place in which to meet in the fellowship through music. Mrs. Collie also recalls her most embarrassing moment at Mt. Zion. She climbed over the picket fence surrounding her grandfather Anderson Gower's grave and caught the ruffles of her dress on the iron spikes and practically tore it off. Her grief was almost uncontrollable when she was taken home and thus missed the Sabbath services.

Also, in the early 1900's, I recall those glorious summer Sundays when we children who lived over in Wake County would start out walking the two miles to Mt. Zion; the Batts, McCullers, Brady, and Penny children were first. A bit farther down the dusty road into Johnston County, the Sanders, Carroll, and Williams children would join the throng, all led by "Mr. Ed" McCullers, a very "Pied Piper" himself, leading the young ones to the Lord's house and on to Glory Land. He would often take the smaller ones, "in turn", in his arms and carry them part way up Buffaloe Hill which was, in those days, quite steep. I remember how "out-of-breath" he would be when it became my turn to be carried near the top of the hill. The other fathers, (in order to be at hand in case there was trouble with the steeds), mothers, and babies would follow along in buggies and wagons drawn by horses and mules. To me, as a child, the animals held Sunday School, too, as they whinnied to each other from their "hitching" trees in the Church grove. Of course, after the first decade of the 1900's, there were the Model "T" Fords to chug along the dusty roads.

And there were the Children's Days of long ago as recalled by Lillie Godwin Franks. The mothers would dress their little ones in their finest clothes in honor of the day and to the Glory of God; the little girls in purest white, all curled and beruffled, with wide satin sashes and bows in pastel shades, and the little boys in their "Lord Fontleroy" suits, all beruffled, too. We little ones would gather in front of the Altar and sing our songs and speak our "pieces" with that Holy feeling one always has in the presence of the Lord. I remember well my first "speech" which was as follows: (over)

"*Two little eyes to look to God;*
Two little ears to hear His word;
Two little hands His work to do;
Two little feet His way pursue;
One little tongue to speak the truth;
One little heart for Him and His youth;
Take them, dear Jesus, and let them be
Always obedient and true to thee".

(What a wonderful world we would have today if all we adults, as well as our children, would only yield ourselves, "thusly", to God each day). After the Children's Day program, we would enjoy dinner on the grounds, (the men being careful to spread hay for their tethered horses), after which, if our Pastor was present, we would go back into theChurch for the sermon. If he could not be with us, one of the Lay Speakers would bring the message. The ones I most vividly recall were Alfred Dickerson Taylor; my father, William Edward McCullers; George A. Turner; J. Millard Turner; and Columbus Marcus Batts.

Lillie Wrenn Ogburn, (Mrs. T. Chester), who now is a member of the Garner Presbyterian Church, gives this reminiscence of the Christmas programs of the early 1900's. "I will always remember the Christmas trees we had. There was no electricity in the country in those days, and the trees were lighted with little wax candles. Most of the decorations were popcorn ropes, and many colors of crepe paper streamers draped around the tree. The odor of the burning candles was so sweet to me that I can almost smell them now, more than fifty years later. Some of the grown-ups exchanged gifts and, of course, all the children received a gift and a bag of fruit, candy, and nuts. Mr. 'Jim' Middleton, a member of Holland's Church, was Santa Claus for us for many years, and was truly loved by all the Mt. Zion people". Mrs. Ogburn also remembers, as one of her first Sunday School Teachers, Sarah A. Smith Brady, (Mrs. H. B.), who was very much loved by all the little ones. She, too, recalls the many Friday afternoons on which she helped her older sister, Cleo P. Wrenn, clean the Church in preparation for the following Sunday services. There

James M. Middleton

was Sunday School every Sunday and preaching only twice a month. And she remembers an amusing habit of Henry Bernard Brady. He always ate all the chicken gizzards when there was "dinner on the grounds". Many of the ladies brought the gizzards just for his pleasure. She closes with "Mt. Zion is a dear place to me".

The Quarterly Conferences of the early 1900's were recalled by Emily Taylor Henley. She remembers the all-day Saturday service with dinner on the grounds. This was the business session of the Conference which met only once a year, and even sometimes not more often than once in two years at each rural church. The Presiding Elder and Pastor would usually arrive on Friday evening and visit for the two nights in different homes in the community. Our homes seemed greatly blessed when these good men entered. I can feel to this day the awesome quietness that would settle about us young ones. We felt that, more than ever, our homes had become "Holy Ground", for God's messengers had come.

On Sunday, following the all-day Saturday business session, we would again hold an all-day service. This day was set aside for sermons by the Presiding Elder in the morning and partaking of the Holy Communion in the afternoon. I still remember how my grandmother, Sarah Smith Willis, worked over the unlevened bread for the Communion. She would kneed and beat and roll the dough until it was almost paper thin, spread it on a baking sheet and check it off in perfect squares, hardly one deviating from the other. I still marvel at how she did it. She was followed as Communion Steward by her two daughters consecutively. They were Sarah Smith Brady and my mother, Leute Willis McCullers. They, too, made the wafers, but never reached their mother's perfection. After my mother's death in 1947, Ruth McCullers McEachern was the Steward, for a year or so, and then Pansy Blalock Johnson (Mrs. D. C., Sr.) was elected and kept it for about sixteen years. I was elected to follow her., and now Lena Barbour Stevens (Mrs. R. A.) is Communion Steward.

A group of young people of the late 1890's sitting left to right- Cleo P. Wrenn, Pearl Johnson, and Emma Johnson, middle standing Will Lassister, Jim Wrenn, and Thadie Wrenn, Last standing-Neil B. Johnson, Lula Wrenn, and Otha Wrenn

The days of the old reed organ have been related by Evelyn McCullers Sherratt. And all of us who remember those days, join her in honoring Miss Cleo Wrenn, "Miss Clee", as we lovingly called her. Evelyn remembers "Miss Clee" pumping the old organ with all her might and bringing forth the melodies of the great hymns of Charles Wesley, Fanny Crosby, Isaac Watts and others in a most glorious harmony. Evelyn also remembers "Miss Clee" as her first Sunday School Teacher and her influence in leading the little ones into a consciousness of the things of spiritual value.

Many of the small ones of the 1940's, as related by Janice Penny Tart, remember as special days, those Sundays that were beautiful enough for "Miss Leute", (Mrs. Leute Willis McCullers), to take her beginner class out under the trees for the class session. She did this in order to escape the buzz of the other four classes holding-forth in the Sanctuary; the Senior Class in the center, and the other three classes in their respective corners with drawn burlap curtains. Mrs. Tart remembers sitting on the large roots of the gnarled old oak trees, literally drinking in every word of the great truths "Miss Leute" revealed to them. She used as her textbook, in addition to the regulation Bible Picture Cards of that day, a "Child's Bible Story Book". We, her own children, called it the "Brown Book" from the color of its binding. ("Miss Leute" received this book as a gift when she was a little girl back in the 1880s, and I cherish today its tattered and torn leaves among my most valued possessions.)

Another member of today, Julia Carroll, has recalled the inspiration she received from "Mr. Ed" McCullers as he stood before the congregation directing the singing in perfect time and leading with his beautiful flowing voice. He especially delighted in having the young ones to sing their own special songs each Sunday.

Still another inspirational Sunday School class is recalled by Vivian Wrenn Barnes, (Mrs. R. K.). Emily Leach Taylor, (now Mrs. Rex Henley) was her teacher, and Vivian remembers how well she revealed God's love and care to them and how much they really loved her. Vivian recalls having grieved so deeply when she was promoted to the next class that she was allowed to go back and remain in the class for another year.

The outstanding Sunday School teacher of my early teen-years was Neill B. Johnson. This was before he felt the call to preach and joined the Conference. However, God had already laid His hands upon him, and he led us all into the depths of his spiritual understanding in a marvelous way. In fact, he taught so well that several of us were appointed teachers for some of the smaller classes while we were yet in our middle teens.

Ida Carroll Penny (Mrs. M. A., Sr.) relates the great joy she re-

ceived by drinking from the ever-flowing spring at the foot of the hill on the north side of the Church. To her it was also a symbol of the everlasting water poured out through the love of God for His earthly sons and daughters.

Another very special day observed for many, many years at Mt. Zion is Homecoming Day, always held, so far, the first Sunday in September. Prior to the 1950's, this, too, was a day of two services, but in recent years most of the congregation disperses after the dinner on the grounds, so the afternoon service has been discontinued. In the days of yore, we had the sermon on Sunday morning, usually delivered by one of our "old" pastors returned home for the occasion, and then after "dinner on the grounds" we would reassemble for the song-fest, memorial service, and the Sacrament of the Lord's Supper. This has always been a great occasion, for there is the reunion of family loved ones, as well as of dear friends who have moved away from the community. In more recent years, we have Sunday School, a sermonette and the observance of the Lord's Supper followed by dinner on the grounds. After dinner we make our adieus and go our separate ways until the next year.

"Fellowship"

Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above.

When we are called to part,
It gives us inward pain:
But we shall still be joined in heart,
And hope to meet again.

John Fawcett.

Still another very special service held at Mt. Zion for many years is our Easter Sunrise Service. For several years during the 1940's, we held a joint service with our neighbor churches; namely, Shiloh Baptist, Providence Presbyterian, and Pleasant Grove Baptist, and would meet alternately with these churches. However, as time moved on, each Church decided to observe her own Sunrise Service, thereby gathering together more people to worship on this Glorious Morning. Mt. Zion Church is always filled for these services, some times to overflowing. Friends and loved ones come from miles away to join us as our Pastor reads the Record of the Ressurrection from the Bible and our Choir renders an Easter Cantata. The Chancel is banked with flowers which are taken to the Cemetery for the Memorial Service and Benediction. After the service

a love feast is held in the Annex before returning home. Following a short rest at home, we return to the Church for Sunday School and Church Service. At this hour we observe the Communion Sacrament. To us at Mt. Zion, this is the most Sacred and joyous service of the year. To arise at daybreak and arrive at the Lord's house in early dawn, while the sky is changing from the faintest blush to a blazing pink before the glorious sunrise, fills us with awe. Our souls overflow with gratitude and praise to God and a gladness that can be felt, not put into words, floods our hearts.

And then there is Christmas! The mystery, joy and anticipation of of this Holy Season thrills us as Christians, both young and old. In the days of yore, we gathered in the Church, sang carols and heard the Christmas record read from God's Word. We then marched with lighted candles to the school building where we found a Christmas tree and Santa Claus with gifts and fruit. The tree was decorated with ropes of popcorn and real wax candles, fastened to the twigs of the tree with snap-on holders. With the candles aflame, quite often a twig would catch fire. I remember how quietly and breathlessly we young ones would sit while our fathers slapped out the blaze and then the festivities would begin again. After the school building was sold in the 1930's, the entire program was held in the Sanctuary. Now that we have the Annex, it is held there except for the Christmas Pageant and Cantata which is presented in the Sanctuary on the Sunday night before Christmas.

Our chief moneymaking project, which has been held on the Church grounds for many years, is called "Church Harvest Day". The ladies take vegetables, baked foods, canned foods, poultry, dairy products and and needlework for sale; and the men take farm produce, and livestock for sale. They also take their "pocketbooks". The sale is by auction and the highest bidder gets the item. As can well be imagined, there is much hilarity and "kidding" at these times. We thoroughly enjoy the hours thus spent, as well as the raising of a goodly sum of money for our current needs.

The Reverend Mr. E. R. Shuller, one of our former pastors, has this to say about the depression and our first Harvest day in 1931: *"I recall that the church was having a hard time just to keep going. All churches were having financial difficulties because this was during the depression years and money was very scarce. Many members who were not able to contribute money would give the minister chickens, eggs, pork and other items from the farm. It was during these years that "Harvest Day" was instituted for the purpose of supplementing the budget and taking care of necessary improvements. As I recall, the first Harvest Day was not widely attended and contributions not too numerous but the final results exceeded our expectations. We sold a bale of cotton, a pig or two, and many lesser items from the farm and kitchen. Mr. Numa Broughton, from the Garner Methodist Church, was the auctioneer..*

There were those in the other churches who wanted to disband Mt. Zion Church because it was in many respects a weak church but the faithful few, lead by "Mr. Ed" McCullers and the pastor, would not consider it. Time has justified our faith in Mt. Zion Church."

Another means for raising money in case of great need is a barbecue supper. This is not an annual affair; we go into the food business only when there seems to be no other way to obtain the needed funds. However, there is always much good fellowship enjoyed in spite of the hard work, and we have a feeling of satisfaction in a job well done.

Down through the years of Mt. Zion's existence there have always been the great occasions of fellowship meals and picnics. The Sunday School picnic is ever hailed with glee by young and old alike. It has always been held in the summer near a stream or pool suitable for swimming. The heavy-laden baskets are filled with the delicious foods that the hungry swimmers most enjoy. The fellowship meals are served at the Church. For many years they were spread on tables set up in the grove. However, for the past few years, they have been served in the Annex; and since 1965, there has been one enjoyed on each First Sunday evening, followed by an inspirational service in the Sanctuary. On each occasion when we gather together in brotherly love, we are drawn ever nearer to the blessed side of Jesus.

Says the typist of this manuscript: "Yes, my friends, it takes all of the above to have a church filled with care and affection for both our God and our fellowmen. Being a native of the Mt. Zion Community and a member for many years of the same church, I have fond memories of the yesteryears. As a child I was permitted to ride my little black pony down the mile-long path over to the Church for choir practice on Saturday afternoons, and even sometimes on Sunday mornings. In those days it was not an uncommon sight to see eight or ten ponies or horses patiently waiting while their young masters attended services. God, in His wisdom, surely knows what solitude means to a young person. For after we young choir members, under the direction of Evelyn McCullers (now Mrs. Arch Sherratt), had sung to the best of our ability, "Day is Dying in the West", had said our prayers (though childish, yet heard), and had set out homeward through the woods in the quietness of an approaching sunset, we experienced a real communion with Him. Memories of these days can never be replaced by memories of Cadillacs. A descendant of Presbyterian parents, I always went to Mt. Zion to Sunday School and on to Oakland Presbyterian Church. I looked forward to both because a favorite uncle, Alfred Taylor, Sr., and oft' times my own father, W. Page Taylor, would take me by the hand and lead me to the front "pew" where we sang the old favorite hymns. My parents would then drive us the ten miles to their church. Mt. Zion is, and always has been, not only a "hitching post" in my childhood and during those "dreamy" teen-age years and young adulthood, but the place of God's abode where He heard both my baptismal vows and my wedding vows, as well as where my family and I now find peace and strength during the worship hours".

Barbara Taylor Ennis

REPAIRS MADE IN 1914

"God has no hands but our hands
To do His work today".
From: *"Jesus Christ and We"* by A. J. Flint

During the Reconstruction Days after the Civil War and the Depressions of 1899 and 1902, there was very little money in the community. scarcely enough for the bare necessities of life and almost nothing to spend on the upkeep of the Church. Consequently, by 1914, the old Church was becoming quite dilapidated. The roof leaked, some of the plastering had fallen off the walls, many of the window panes were broken and the old Church badly needed painting both inside and out. The financial condition of the community was improving by that time, so, the members decided to pool their resources and do something about improving the Lord's House. They, with the friends of the church, joined forces, and soon there was money enough to purchase the needed materials. Neil B. Johnson, an enthusiastic young Christian who later became a Methodist minister, agreed to take on the work and to guide the work of those who would volunteer to help. Many did so. Soon the roof was repaired, and the interior of the sanctuary was completely done over. The old curved hand-hewn chancel railing was removed and a rectangular one installed along with a pulpit podium to correspond.

Mr. Johnson made a new Communion Table and rectangular pulpit to replace the old curved ones. The broken plastering was removed and the walls replastered, the windows were repaired, and the woodwork refinished. The ladies who were members of the "Ladies' Aid Society" raised money and bought a carpet for the Chancel, the space surrounding the Chancel Railing, and the aisles. The pews were re-arranged with many of the old short ones being nailed together to make longer ones; and instead of having three sections in the Sanctuary, there were only two.

A former member of the Church, Alma Leach McCullers, gave two pulpit chairs in memory of her two grandmothers, Elizabeth Sanders Leach and Martha W. McCullers Garrard.

These two chairs, along with the Communion Table made by Mr. Neil Johnson, a desk from the home of Mr. and Mrs. William Edward McCullers, and a chair used in the old Chancel make up the furnishings

of the Pastor's Study in the North Transcept of the present Sanctuary. The pulpit that "Mr. Neil" made is still used in the Chancel today. We do cherish the memory of Mr. Johnson and rejoice in his handiwork even now.

There was a portable blackboard purchased at this time which is still in use today after more than half a century. Our pastor, the Reverend Dan E. Meadows, has just recently put a new chalk board in the old frame and it is as good as new. This is only a small item, but it has been used in the service of God to bless us all.

PSALM C.

1 *An exhortation to praise God cheerfully,* 3 *for his greatness,* 4 *and for his power.*

A Psalm of praise.

MAKE a joyful noise unto the LORD, all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

THE PRESENT SANCTUARY (1939-1951)

"Except the Lord build the house, they labor in vain that build it". Psalm 127:1

During the two and a half decades following 1914, Mt. Zion first flourished, then declined during World War 1 and the pursuant depression, and in the late 1930's began to take on new life.

In 1939-1940, the membership, headed by William Edward McCullers, affectionally known as "Mr. Ed", great grandson of John T. Leach, aided by his faithful wife, Leute Willis McCullers, under the pastorates of B. H. Black and D. D. Traynham, started a drive to raise money to remodel or rebuild the old Church. The first money was raised by the sale of the Old Johnston Academy building established on the Church ground during the first half of the 1800's. The first contributor to the building fund was Floy James Leach. So "Mr. Ed" had the nest egg for the rebuilding of the beloved Church. This nest egg soon grew to several hundred dollars and the members were making plans to begin the building. However, World War II was declared in 1941, and the building plans had to be postponed for a season. In the meantime, "Mr. Ed", the instigator of the building program, was called home to Glory, and like Moses of old, his unfinished work was left for other capable hands to complete.

At that time there was still no recorded deed to the church property; only the mention of the two acres on which the Church stood, (land book "A", page 236 Johnston County Court House), as the surrounding lands were sold and re-sold. Since the membership needed the help of the Duke Foundation, which required a recorded deed as a prerequisite to a

gift, one had to be drawn up and recorded. The land surrounding the Church property had been bought in the early 1900's by John T. Wrenn, son of William G. Wrenn, who was a life-long member of the community, and first wife, Arenetta Holland Wrenn. At the time the deed was needed the land belonged to John Wrenn's widow, Eula Jones Wrenn, and her brother, E. Street Jones. Mrs. Wrenn and Mr. Jones are children of the late Rev. Mr. J. A. T. Jones, a Primitive Baptist Minister of the community for more than fifty years, and Sarah Barnes Jones, a life-long member of Mt. Zion.

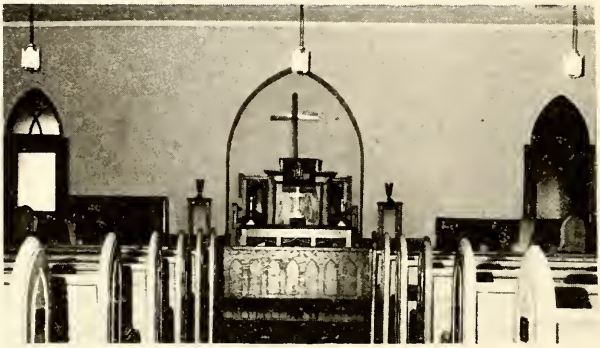
The trustees, who were at that time, Thomas Lane McCullers, Percy L. Wood, Zonas H. Thigpen, and J. Claud Carroll, contacted Mrs. Wrenn and Mr. Jones, who had previously moved away, and secured the Church deed. In addition to the two acres set aside by John Leach, Mrs. Wrenn and Mr. Jones generously added almost four-tenths of an acre so that the Church Property would border on the new N.C. Highway #50.

On September 2, 1944, for "Consideration of $10.00 and Other Valuable Considerations", a warranty deed was issued to the Trustees of Mt. Zion Methodist Church for 2.35 acres of land and was duly recorded in the Books of Johnston County, Book of Deeds 459, page 229. So after more than a hundred years, a deed was properly recorded for the Church property.

In 1947, under the Pastorate of the Rev. Mr. N. P. Edens, the building plans were again taken up. The Committee was composed of Durwood C. Johnson, Sr., Thomas L. McCullers, Alfred T. Taylor, Sr., Robert A. Stevens, Percy L. Wood, Dexter D. Penny, Zonas H. Thigpen, and Ruth McCullers McEachern. The plans were drawn up and approved by the Duke Foundation, and Herbert Wrenn, son of William G. Wrenn and second wife, Ella Stevens Wrenn, was hired as contractor.

By hard work and gifts of members and former members, friends, and the Duke Foundation, over $17,000 was raised and work was at last begun on the new sanctuary. During the period of building, Mt. Zion was served by three pastors; namely, N. P. Edens, R. G. L. Edwards, and J. W. Garrison. Each one played a great part in inspiring the members on to victory.

Interior of Mt. Zion



This Sanctuary was fashioned along the traditional lines of the Ancient Gothic Cathedrals which were in the form of a Cross known as the Cruciform Church. The old Church formed the transverse Arms which includes the Altar, Chancel, Choir Lofts, and North and South Transepts with the eastern half, back of the pulpit, left for Sunday School rooms. The new addition, inserted into the West Center of the old Church, forms the upright part of the Cross and includes the Nave, aisles and vestibule. The South Transept can be closed off from the Sanctuary and used as a classroom when the need arises and the North Transcept has been furnished as the Pastor's study.

The old part of the Church was brick veneered, leaving the original structure intact. The new part was built of cement blocks and also brick veneered. The Church is covered with a gabled roof and a steeple is over the vestibule. The interior is finished with Gothic Arches and designs. The stained glass windows are of Gothic style and depict the symbols of the Methodist Church. A Gothic arch centered with a cross forms the background for the Altar. The pews, chancel railing, Altar, and Chancel furnishings are all designed in the Gothic style. The woodwork is finished in natural pine, the walls are plastered, the lighting fixtures are of the Cathedral type, and the Church is heated with hot air.

The building was finished with all outstanding indebtedness paid off, and dedicated to the Glory of God on June 24, 1951. Bishop Paul N. Garber made the dedicatory address assisted by E. B. Fisher, superintendent, and J. W. Garrison, Pastor. Mr. Fisher was born while his father, Rev. G. W. Fisher, was pastor of Mt. Zion during 1902 – 1905. Because of this, we feel that he is doubly a member of our Church family, and it was truly a joy to have him as our Superintendent for this momentous occasion. Many friends and former members attended this dedication, and following the service, a fellowship dinner was served on the grounds.

Great rejoicing and thankfulness was felt by all. It was truly a great day for the Mt. Zion people.

"How lovely is Thy dwelling place,
O Lord of Hosts to me,
The tabernacles of Thy grace,
How pleasant Lord they be"
Psalm 84:1 (in metre)

IF WE ONLY UNDERSTOOD

Could we but draw back the curtains
  That surround each other's lives,
See the naked heart and spirit,
  Know what spur the action gives,
Often we should find it better,
  Purer than we judge we should;
We should love each other better
  If we only understood.

Could we judge all deeds by motives,
  See the good and bad within,
Often we should love the sinner
  All the while we loathe the sin;
Could we know the powers working
  To o'erthrow integrity,
We should judge each other's errors
  With more patient charity.

If we knew the care and trials,
  Knew the efforts all in vain,
And the bitter disappointment,
  Understood the loss and gain—
Would the grim, eternal roughness
  Seem, I wonder, just the same?
Should we help where now we hinder?
  Should we pity where we blame?

Ah! we judge each other harshly,
  Knowing not life's hidden force;
Knowing not the fount of action
  Is less turbid at its source;
Seeing not amid the evil
  All the golden grains of good,
And we'd love each other better
  If we only understood.

THE ANNEX

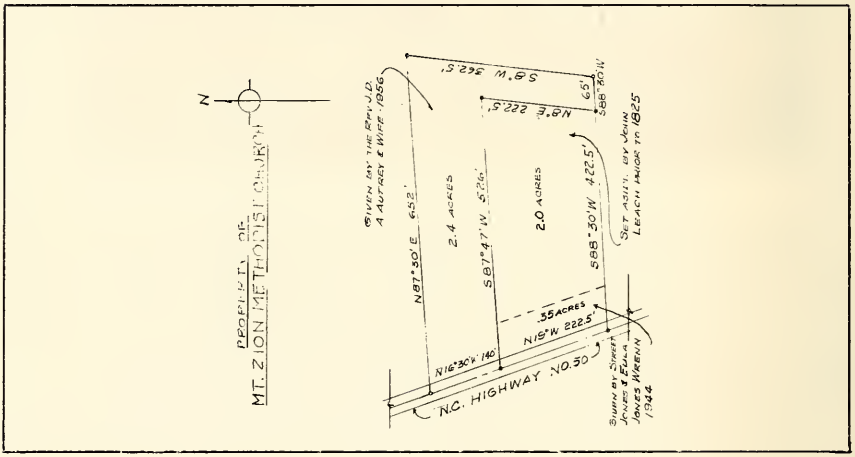
(1957-1961)

The Apostle Paul states in 1 Corinthians 3:6 that, "I have planted, Apollos Watered, but God gave the increase". As it was true with Paul in his works, even so it has been true with all Christian efforts in every age. Many of those who have planted and watered at Mt. Zion have been called to their eternal rest, and others are now planting and watering, but God still gives the increase.

The members soon realized that the enlarged Sanctuary and use of the East side of the old church for classrooms was not adequate room for the growing membership, and some means of expansion needed to be made. In order to make room for this expansion of the Church plant, more land was needed.

Rev. and Mrs. J. D. A. Autry

In the early 1950's the land surrounding the Church was again sold-this time to a Methodist minister, The Rev. Mr. J. D. A. Autry and wife, Clara Williams Autry. The trustees, who were then Thomas L. McCullers, Durwood C. Johnson, Sr., Alfred T. Taylor, Sr., Dexter D. Penny, and Paul J. Johnson, offered to buy two acres adjoining the Church property from Mr. and Mrs. Autry. Instead of selling the land, they deeded it to the Trustees of Mt. Zion Church (2.4 acres), "for and in consideration of $1.00 and other valuable considerations" recorded on February 20, 1956, Book of Deeds 537, page 438, Registrar of Deeds, Office of Johnston County, Smithfield, North Carolina.



After this benevolent gift from The Rev. and Mrs. Autry, plans were begun to build an Annex to the Sanctuary. In the fall of 1957, the members and official board, under the pastorate of the Rev. Mr. C. E. Sparkes, launched a campaign for raising money for this building which was to be used for Sunday School classrooms and other Church school sessions such as Vacation Bible School, Bible study classes, and also for recreational activities of the Community. The Committee to carry out this program was made up of Paul J. Johnson, Sandy B. Myers, Billy Grissom, Zonas Thigpen, Garland K. Penny, and Durwood C. Johnson, Sr. So, the work was begun and the people who were fired with a spirit of unity joined hands to carry the work forward as rapidly as possible.

The structure is of cement blocks, brick veneered to match the Sanctuary, and is situated to the North of the Church. It is joined to the Sanctuary by a breeze-way containing three Gothic Arches on the West and the furnace room on the east side. The roof is planned to blend with the roof line of the Sanctuary, although not as high pitched.

The building contains five classrooms, separated by accordian doors, a kitchen, and two half baths. The accordian doors can be folded back, opening up the entire building into one large room to be used for fellowship dinners, wedding receptions, and gatherings for various other occasions. Again the Duke Foundation helped to meet the expenses and the greater part of the work was done by volunteer help rendered by members and friends of the Church.

At its completion in 1961, it was dedicated to the Glory of God and in the honor of Thomas Lane McCullers, who was the oldest living member and was the longest in years of service of any one to that date. He was son of Charles Edward McCullers and Nancy Temperance Leach McCullers, and also a great grandson of John Thomas Leach and Susan Parham Leach. On August 7, 1962, "Uncle Tom", as he was lovingly called by all those who knew him best, was called home to Heaven. He left a will bequeathing his estate of three houses and lots in the City of Raleigh to his beloved Mt. Zion. The houses are located as follows: 1440 Curfman Street, 1408 Curfman Street, and 1425 Lake Wheeler Road. (Lake Wheeler Road has a long and interesting history. The street was originally a trail worn through the wilderness by the trek of many Indians. In 1760, Royal Governor Tryon and his Army, on the way from New Bern to Hillsboro to confront the Regulators, found it impossible to transport his war paraphernalia through the narrow path. Hence, he encamped on the plantation of Joel Lane, on whose land Raleigh was built, and had his soldiers hack a military road through the forest along the Indian path. He named the road "Ramsgate". Later it was changed to "Rhamkatte Road", and is now Lake Wheeler Road.) "Uncle Tom's" will is recorded in Record of Wills, Book 4, at page 58, Clerk of Court's Office, Wake County courthouse, Raleigh, North Carolina. Mr. McCullers never married and Mt. Zion Church was his only true love.

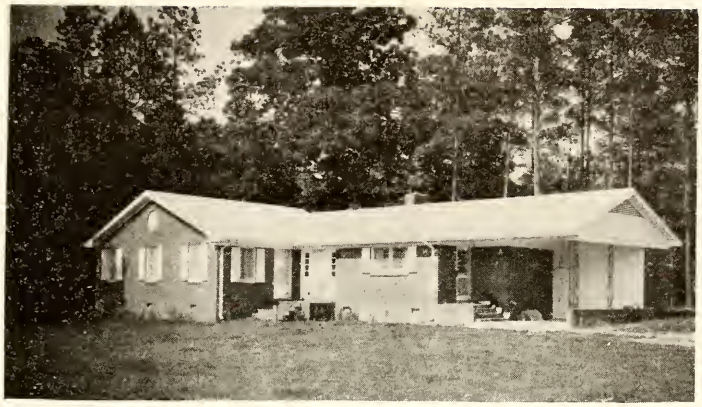
Thomas Lane McCullers

Influence

Drop a pebble in the water,
  And its ripples reach out far;
And the sunbeams dancing on them
  May reflect them to a star.
Give a smile to some one passing,
  Thereby make his morning glad;
It may greet you in the evening
  When you own heart may be sad.
Do a deed of simple kindness;
  Though its end you may not see,
It may reach, like widening ripples,
  Down a long eternity.

—*Joseph Morris*

THE PARSONAGE, 1965



Mt. Zion Parsonage

Solomon, in his God-given wisdom, tells us in Proverbs 12:7 ... "but the house of rightousness shall stand", and Jesus gave us the Parable as recorded by Matthew concerning the house that was built upon a rock. He said, "And the rains descended and the floods came and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock". Matthew 7:25.

We have now erected our Pastor's home and have built it upon the rock laid down by our Father in Heaven through His children in faith, brotherly love and cooperation. We want it to be a house of rightousness and to always be used for God's honor and glory.

Mt. Zion has shared ownership, with her sister churches, of several parsonages since the late 1800s and rejoice that at last we have built one of our very own and will enjoy the blessings of a full-time pastor. Because Mt. Zion is entirely a rural church, the Parsonage has always been located in a more thickly settled area than our community, so we have never had the benefit of having our pastor live in our midst. Now that we have become a station church, we shall reap that great benefit.

The Parsonage is situated on the Church grounds just north of the Church buildings near the location of the old Johnston Academy and faces Highway Number 50, as does the Church. It is a frame brick-veneered building, to match the rest of the Church plant, and has a gabled roof. The plans are of the cottage-type containing eight rooms and two baths. There is a "Porte-Co-Chere" on the south side and a beautiful

wooded area on the north and east sides - - a beautiful house in a beautiful setting.

This undertaking was financed by the sale of our half interest in the Parsonage located near Holland's Church to her members, the help of the Mission Board. the income from the T. L. McCullers houses, and contributions from members and friends. Much of the labor was done by volunteer help, and consequently our building is valued much higher than the actual money expended.

The Planning Committee for this great step was composed of the following members: Paul J. Johnson, Robert S. Stevens, Billy Grissom, Durwood C. Johnson, Sr., Rex M. Dean, Garland K. Penny, Richard (Jack) Johnson, Roy Max Raynor, Berry (Bobby) Barbour, Elmo P. Broughton, David Ray Jones, Norwood Ennis and our pastor, The Rev. Dan E. Meadows. The Building Committee was made up of Paul J. Johnson. Garland K. Penny, Norwood Ennis and Elmo Broughton. The Committee to decide upon colors and furnishings for the rooms was composed of Garland Penny, Elmo Broughton, Durwood Johnson, Shirley Coats Grissom, Clara Powell Raynor, Mabel Parrish Johnson and Merdyth McCullers Lane.

The Landscape Committee has not been appointed yet, but we are dreaming of a beautiful garden for God enclosing the Church plant, Cemetery and Parsonage in a four and eight-tenths acre park.

The Parsonage was completed and furnished by July 1, 1965, in time for our Parsonage family to move in after the Annual Conference in June. The first family is that of our own dear Dan E. Meadows and wife, Jean Bullard. Meadows.

Rev. and Mrs. D. E. Meadows

May God's richest blessings dwell with those who helped with the building; especially with the architect, Mr. Russell White, the Contractor, Mr. Will Bridges and our Pastor, The Rev. Dan E. Meadows, who led us spiritually. And too, may He ever bless those Preachers and their families whom He sends to live in this house down through the years.

To paraphrase President Adams' prayer which is carved on the mantel of the State dining room in the White House, Washington, D. C., let us pray. "We pray Heaven to bestow the Best of Blessings on this House and all that shall hereafter inhabit it. May none but spiritually-wise and consecrated men ever minister under its roof."

THE ROLL OF YESTERYEAR AND TODAY

From Highways

"To every one there openeth
A High way and a Low
And every one decideth
Which way his soul shall go."

—Anonymous

Our Heavenly Father speaks to us concerning Heaven and those who will enter there-in, as reveiled through John during his meditations on the Isle of Patmos, in these words: "And there shall in no wise enter into it anything that defileth, neither what so ever worketh abomination or maketh a lie; but they which are written in the Lamb's Book of Life." We pray that all those whose names are written on the roll of Mt. Zion are also written in the Lamb's Book of Life.

As has been here before recorded, prior to the Civil War and the emancipation of the Negroes, they made up a great part of the membership of Mt. Zion. After the war, they withdrew from Mt. Zion and established their own church with the help of many white friends. It is located a few miles to the north east of Mt. Zion and is named Ebenezar African Methodist Church. Due to this great withdrawal of members, the Mt. Zion roll was revised and only the names of the living members at that time were listed.

Since the first record has been lost, and only the revised one remains, the entire membership prior to and several years following the Civil War cannot be verified. Only the names of those who have been handed down from generation to generation can be listed and even some of these may not be accurate.

Member or Friend	To Whom Married
Susan Parham Leach	John Thomas Leach
John Thomas Leach	Susan Parham
John McCullers	Martha Whitaker
William Turner	Edith Smith
Edith Smith	William Turner
Avera Walton	Unknown
Lorenza Leach	John McLean

Member or Friend	To Whom Married
Andrew Jackson Leach	Miss Whitley
Isham Stephens	Unknown
John Quincey Adams Leach	Eliza Thompson
Mark Myatt	Unknown
Edmond Stevens	Unknown
Bennett Stevens	Unknown
Mary Susan (Suckie) Leach	Charles Parrish
Charles Parrish	Mary Susan (Suckie) Leach
Aaron Suggs	Unknown
Gerrard Banks	Almira Eveline McCullers
Mary Banks	Unknown
Lucinda Avera	Nedham Barnes
Susan Leach	Adam Banks
F. Jackson Williams	Charlotte Ogburn
Charlotte Ogburn	F. Jackson Williams
William D. Turner, Jr.	Amelia Rand
Lenora Jane McCullers	James T. Leach, Jr., first wife
Betty Myatt	1. Merlon Johnson
	2. John Banks
Arnetta Holland	William G. Wrenn
Mary Overby	Single person
Moriah Utley	Single person
Mary (Molly) Utley	Single person
Betsy Smith	Bartley Johnson

Some of the colored families who were members at Mt. Zion as best as can be recalled were those of Bythan Sanders, Marion Turner, Harrison Sanders - later Harrison Leach, Joe McCullers - later Joe Garrard, Addie Leach McCuller, John Ryals and Sally Ryals, Offie and Kitty McCullers, Jim and Martha Leach, Phil Turner, John Turner, John Finch, Mandie Sanders, and Myllie McCullers.

The following roll is the one revised after the Civil War and lists only those who were members at that time. Many of the members prior

to and immediately following the Civil War had married and moved away from the community and some of them had died. As has been previously stated, the colored people had withdrawn and established their own church.

There are no members living today who joined in the 1800's.

Member	To Whom Married	Date Joined The Church
Elizabeth Willis Sanders	Dr. John Thomas Leach	1833*
Martha F. Whitaker	1. John McCullers	1840
	2. Rev. Thompson Garrard	
William D. Turner, Sr.	1. Christiana Walton	1844
	2. Mary Walton	
Dr. James Thomas Leach	Elizabeth Willis Sanders	1844
Elizabeth Holland	Henry H. Finch	1848
Henry H. Finch	Elizabeth Holland	1848
Dr. John Sanders Leach	Lucie Maynard	1855
Mary Wood	Unknown	1859
Elizabeth Austin	Unknown	1859
James Thomas Leach, Jr.	1. Lenora McCullers	1860
	2. Rebecca Holland	
Arianna P. Turner	Frank Tilly	1860
Mary Sandal Turner	Joseph Judson Young, Sr.	1860
Lucie Maynard	Dr. John Sanders Leach	1860
Mary Elizabeth Leach	James Jones	1860
Nancy Temperance Leach	Charles Edward McCullers	1860
Sallie Luiza Leach	Alfred Dickerson Taylor (2nd wife)	1860
Sarah Elizabeth Barnes	Rev. J.A.T. Jones	1861
Cornelia (Nellie) Susan Leach	Alfred Dickerson Taylor(3rd wife)	1861
Hugh L. Johnson	Unknown	1861
John Leach Banks	Pherebe Tomlinson	1862*
Pherebe Tomlinson	John L. Banks	1862*
Martha Stephenson	Unknown	1862
Lucie Frances Avera	Anderson Gower	1865

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Charles Edward McCullers	1. Nancy Temperance Leach	1867*
	2. Henrietta B. Turner	
Sibyl Avera	Samuel Walton Smith	1868
Delia Ida Leach	Delno Houston McCullers	1868
Ella E. Turner	John S. Johns	1871
Henrietta Bascom Turner	Charles Edward McCullers	1872
	(as his second wife)	
Laura Lucinda Barnes	Hawkins Almond Barbour	1872
Margaret Avera	William Wesley Pate	1872
William Wesley Pate	Margaret Avera	1872*
Alma Lenora Leach	1. W. D. Avera	1872
	2. Edgar Beaureguard McCullers	
Rose Jackson	Unknown	1873
Josiah Jackson	Unknown	1873
James Millard Turner	Mary Eliza Atwater	1875
Anna Maynard	Single person	1875
Lula Sanders Leach	Arthur Arrington	1877
George Alexander Turner	Rosa Eugenia Maynard	1877
Edith Smith Turner	John Henry Beauregard Tomlinson	1879
Bettie F. Garrard	Charlie Holland	1879
Robert Maynard Leach	Single person	1879
Anderson Gower	1. Lucie Frances Avera	1879
	2. Bettie Bridgers	
Claudia Sanders Leach	Single person	1879
Lucie Frances Avera (re-joined)	Anderson Gower	1879
Sallie F. Garrard	Robert Hite Johnson	1880
Rosa Eugenia Maynard	George Alexander Turner	1882
Lillian E. Leach	Single person	1882
Cornelia B. Leach	Carey Thompson	1882
Mary A. Banks	Sidney Brown	1883
Henry T. Garrard	Single Person	1883
James L. Riddle	Unknown	1883*

* Join Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
James M. Suggs	Unknown	1884*
Mary (Mamie) Christianna Turner	Single person	1885
Sallie R. Jackson	Unknown	1885
Venie R. Holland	John Hardy	1885
Minnie T. Holland	Booker Wood	1885
Joseph Judson Young, Sr.	Mary Sandal Turner	1885
Mary (Kiddy) Christianna Young	Robert Alexander Sanders	1885
Simon M. Hicks	Unknown	1886
Charles Edward Steadman	1. Elizabeth Hitchcock 2. Annie Abernathy	1886
Victora Johnson	Percy L. Wood	1886
Coy M. Lee	Ardelia Lee	1886
Montezuma F. Partin	Unknown	1886
Sion King	Unknown	1886
Willie F. Johnson	Erline Barnes	1886
Margaret Avera Pate (re-joined)	William Wesley Pate	1886
Howard Mitchell	Unknown	1886*
Mary Suggs	Unknown	1887*
J. W. Simonds	Betsy Simonds	1887*
Betsy Simons	J. W. Simonds	1887
William Maynard Turner	Metta Bledsoe	1887
Anna Rosa Turner	Garland Banks	1887
Penny Dodd	Unknown	1887
William C. Johnson	Unknown	1887*
Della Johnson	Unknown	1887*
Emma Johnson	Unknown	1887*
Robert Nicholson Wynn	Nancy C. Turner	1888*
Nancy C. Turner	Robert N. Wynn	1888*
Agnes May Young	Samuel Tilden Honeycutt	1889
Celestia Estelle Leach	Herbert McClammy	1890
Hawkins Almond Barbour	Laura L. Barnes	1890
Henry Bernard Brady	Sarah Alexander Smith	1890

* Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Numa Fletcher Turner	Kate Young	1890
William Edward McCullers	Leute Armeda Willis	1890
George Hubert Turner	Shepherd Poindexter	1890
John Marvin Turner	Lena Tomlinson	1890
Sallie Harper	William Henry Broughton	1891
Nannie Elizabeth Leach	Single person	1891
Ada Frances Gower	George Arlington Wright	1891
Ernest Gower	Single person	1891
Luna Turner Wynn	1. Laurence McDowell	1891
	2. Victor Boyden	
Corenna Cirese Young	John Oglethorpe Ellington	1891
Mary Eliza Atwater	James Millard Turner	1892*
Sidney Brown	Mary A. Banks	1892*
Nannie Jones	Alfred Myatt	1892
Sudie King	Unknown	1892
Meander King	Unknown	1892
Robert King	Unknown	1892
Floy James Leach	Single person	1892
Bryan Smith	Unknown	1892
Madison Suggs	Unknown	1892
Christianna Wynn	Charles Marler	1892
Anne Eliza Wynn	Single person	1892
Mary William Wynn	Dan Campbell	1892
Ransom M. Parrish	Unknown	1892
Mary Parrish	Mr. Rideoutt	1892
Maggie Parrish	Mr. Carter	1892
Frank J. Tilly	Arianna Turner	1893*
John S. Johns	Ella Turner	1893*
Ardelia Lee	Coy L. Lee	1893
James Archabald Jones	Single person	1893
Thomas Lane McCullers	Single person	1893
Sarah Alexander Smith	Henry Bernard Brady	1894*

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Mattie Jones	Graham Stephenson	1895
Mamie Jones	N. Battle Hales	1895
Joseph Judson Young, Jr.	Margarete Robinson	1896
Eliza S. LeMay	Charles Williamson	1897
Fidelia LeMay	Single person	1897
Booker T. Wood	Minnie T. Holland	1898
Joseph R. Walton	Annie Powell	1899*
Annie P. Walton	Joseph R. Walton	1899*
Charlott Penny	Single person	1899
Leute Armeda Willis	William Edward McCullers	1901*
Sarah Syndonia Coston	1. Rev. William Alexander Smith	1902*
	2. Leonidas Armeda Willis	
W. Thadie Wrenn	Eva Markham	1903
Pearl G. Johnson	Snow Blalock	1903
Florence Crocker	James Fitzhugh Batts	1903
Cleo Wrenn	Single person	1903
Otha Garland Wrenn	1. Sarah Key	1903
	2. Teresa Hayes	
Lula Marie Wrenn	Numa F. Broughton	1903
Hoke Lassiter	Alice Sauls	1903
John Bradley Lassiter	Bettie Sauls	1903
Addie Elizabeth Lassiter	Farmer Smith	1903
Bennie Clyde Holland	Artis Coats	1903
B. Hampton Jewell	Mattie V. Johnson	1903
Mattie V. Johnson	B. Hampton Jewell	1903
James Fitzhugh Batts, Sr.	Florence Crocker	1904*
Mark Columbus Batts	Margaret Ethel Roland	1904*
Robert Eugene Johns	Nancy Rogers	1904
Neil Beckwith Johnson	Ritta Blalock	1904
Pauline Valinda Gulley	Durwood Austin	1904
Emma Pauline Johnson	Frank Britt	1905
Margaret Ethel Rowland	Mark Columbus Batts	1905*

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Delia Estell Johnson	Isaac Hite Johnson	1905
Alma Lassiter	Arthur Fowler	1905
Emma Estell Lassister	Oscar L. Wood	1905
Helen Albina Johnson	Willie Stevens	1905
Nellie May Godwin	Walter Creech	1905
Choloe Ellen Penny	Rev. Everett Jones	1905
Alma Lee Penny	William Jones	1905
Alfred Dickerson Taylor	1. Emily McFarland	1905*
	2. Sarah Leach	
	3. Nellie Leach	
	4. Mary Bridgers	
Zacheus Cleveland Adams	Unknown	1906
Edmund Atwater Turner	Single person	1906
William David Turner	Thelma Perry	1906
Earl Creswell Brady	Single person	1906
Laura Ellen Davis Penny	Newton Penny	1906
Bessie Alberta Barbour	Elmos Seagroves	1907
Clarence Barnes Barbour	Virginia Staples	1907
Carson D. Barbour	Single person	1907
Sallie Bridgers Batts	George Batts	1907
Newet H. Barbour	Eva Parrish	1907
Florence Barbour	Malcom Coats	1907
Bernice B. Johnson	Charlotte Stevens	1907
Ernest M. Johnson	1. Minnie Stevens	1907
	2. Mary Elizabeth Evans (Matthews)	
Mabel V. Johnson	Vassey Jordan	1907
T. Emmet Coats	1. Lillian Wood	1907
	2. Emily Wallace	
Sarah Rebecca Holland	James T. Leach, Jr. (2nd wife)	1907*
Ruth Cornelia Taylor	J. Hillard Massey (2nd wife)	1907
Robert Johnson	Pearl Coats	1907
Willie Mitchell	Unknown	1907

* Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Tom C. Lassiter	Minnie Dodd	1907
Elmos A. Seagroves	Bessie Barbour (2nd wife)) Mary Carroll (4th wife)	1907
Alma Lillian Barbour	Joe Lee	1907
Samuel Walton Smith	Sybil Avera	1907*
Thurman E. Williams	Queeny Ester Basden	1907
Percy L. Wood	1. Victoria Johnson 2. Lillie Jones	1907*
Eva Parrish Barbour	1. Newet Barbour 2. Norman Eason	1908
Sadie R. Jones	Ollie Crocker	1908
Rosella Mitchell	E. L. Mitchell	1908
E. L. Mitchell	Rosella Mitchell	1908
Eula Evelyn Jones	John T. Wrenn	1908
Joe Lassiter	Pearl Bryley	1908
Ritta Blalock Johnson	Rev. Neil B. Johnson	1908*
Willis A. Sanders	Mary Elizabeth Smith	1909*
Mary Elizabeth Smith	Willis A. Sanders	1909*
Julia Sanders	Jewell Ricaud Willis	1909*
Lucy Sanders	William Thomas Baine	1909
Charlotte Stephenson Johnson	Bernice B. Johnson	1909*
Salton A. Williams	Maggie Stevens	1909
Eddie R. Penny	Bea Carroll	1910
Gladys L. Taylor	Roy C. Cannady	1910
Willie B. Stevens	1. Helen Johnson 2. Unknown	1910
Frank E. Britt	Emma Johnson	1910
J. E. Britt	Unknown	1912
Edgar B. Sanders	Lillian Young	1912
Mrs. Katie Buffaloe Ogburn	Len O. Ogburn	1912*
Nancy Coston McCullers	John Clyde Ferguson	1913

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Merdyth Bascom McCullers	George Washington Lane, Jr.	1913
Sarah Sybil Brady	Single person	1913
Katheryn Jane Brady	Single person	1913
Pattie Louise Lassiter	John W. Pagan	1913
Johnathan Xennetus Brady	Single person	1914
Bradley Jewett Wright	Julia Wood	1914
Lucie Anderson Wright	Single person	1914
Emily Leach Taylor	Rex Henley	1914
Mary Esther Sanders	Morphus Hinnant	1914
Willis Vance Sanders	Vernona Austin	1914
Mrs. Lucy Byrd Lee	John Lee	1914
Oscar L. Wood	Emma Lassiter	1914
Sallie Bridgers Batts	George Batts	1914
Mallie A. Penny	Ida Carroll	1915
Jewell Ricaud Willis	Julia Sanders	1915*
Elizabeth (Lizzie) Sanders	Single person	1915*
Mollie Gower	Single person	1915
Laura Elizabeth Batts	Single person	1915
James Fitzhugh Batts, Jr.	Alice Waldo	1915
Florence Crocker Batts	Paul K. Kilpatrick	1915
Mary Bridgers Taylor	Harry Cline	1916
Sarah Lane McCullers	Frederick Dodd Bonner	1916
Macon Gower	Doyle Peal	1916
Junie Lorinda Gower	Christopher T. Nicholson	1916
Lillie Wrenn	Chester Ogburn	1916
Ida Carroll	Mallie A. Penny	1916
Clyde Columbus Williams, Jr.	1. Amy Bost	1916
	2. Fannie Walton	
Laura Grace Wright	William Yarborough Collie, Jr.	1917
Eunice Sanders	Guy N. Rogers	1917
Raymond Batts	Winnie Hinson	1917
William E. Johnson	Ethleen Medlin	1919*

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Robert Y. Penny	Lily Stephenson	1919
Lily Stephenson Penny	1. Robert Penny	1919
	2. E. L. Stout	
John T. Wrenn	Eula Evelyn Jones	1919
Louise Wrenn	Dougald Matthews	1919
James W. Wrenn	Belle Newcomb	1919
Vivian Wrenn	1. Ward Coats	1919
	2. Raymond Barnes	
Theophleus Penny	Hattie Gower	1919
Lee Penny	Rosa Ryley	1919
Tobie Penny	Nancy Barnes	1919
Reuben Penny	Unknown	1919
James C. Smith	Mollie Whitaker	1919*
Amy Bost Williams	Clyde C. Williams	1919*
Charles Leonidas McCullers	Margaret Louise Werner	1919
Margaret Ethel Rowland (rejoined)	Marcus Columbus Batts	1919*
John Lee, Jr.	Unknown	1919
Vera Godwin	Aaron Windham	1919
Pearl Johnson	C. V. Munns	1919
Violet Johnson	Larry Zettlemiar	1919
May Wood	M. E. Pully	1919
James Robin Wood	1. Lecie Suit	1919
	2. Olivia LePraise	
Norwood Williams	Rosa Heath	1919
Raney A. Moore	Delphia Johnson	1919*
Delphia Johnson	Raney A. Moore	1919
Cecil T. Hobby, Sr.	Blanche Johnson	1919
Luna Penny	Collin N. Grissom	1919
Elsie Penny	Mr. Daily	1920
Evelyn Edward McCullers	William Archabald Sherratt	1920
Margaret Batts	Carmon Deliberato	1920
Lecia Suit Wood	J. Robin Wood (1st wife)	1922

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Lena Nelson Barbour	Robert A. Stevens	1922
Ludie Williford	Unknown	1922
Margaret Avera Wright	Frank Fierstein	1922
Durwood Clarence Johnson, Sr.	Pansy Blalock	1922
H. Elbert Carroll	Narvie Lassiter	1922
Annie Vashti Williams	John McLeod Utley	1922
Foy Johnson	Erastus Eli Powell	1922
Ella Lee Barbour	Johnnie Barbour	1922
Charlie H. Johnson	Pauline Weeks	1923
Mildred Barbour Carroll	Fletcher Carroll	1923
William Lee	Unknown	1923
Willie Powell	Kate Poole	1924
Allene Barbour Franks	Graham Franks	1924
Mary Brantley	1. Bonner Dixon	1924
	2. Lem Edwards	
Grover C. Johnson	Margie Stevens	1924
John Millard Barbour	Cittie Parrish	1924
Vernonia Austin	Willis Vance Sanders	1924*
Graham Franks	Allene Barbour	1924
Allie Johnson	Unknown	1924
Robert Argo Stevens	Lena Nelson Barbour	1924*
L. B. Best	Mabel Hughes	1925
Mabel Hughes	L. B. Best	1925
Bobbie Best	Lillie Pighram	1925
Oda Johnson	Zonas Thigpen (1st wife)	1925
Sherwood Wood	Elsi Gates	1926
Helen Wood	Wilbur Beasley	1926
Ruth Lenore McCullers	Laurie McEachern	1926
William Godwin	Veta Thompson	1926
Edward Wrenn	1. Jackie Elliott	1926
	2. Alice Vester	
Kenneth Williams	Roxie Bland	1926

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Ruby Johnson	Zonas Thigpen (2nd wife)	1926
Sarah Jones	Single person	1926
Vivian Johnson	Branton L. Olive	1927
Hubert Johnson	Elfreda Barker	1927
Hudson Austin	Eva Batten	1927
Lilly Godwin	Bain Franks	1927
Lee Johnson	Single person	1927
Lynn Johnson	1. Lena Young	1927
	2. Arlene Hewett	
W. E. Lucas	Mrs. W. E. Lucas	1928
Mrs. W. E. Lucas	W. E. Lucas	1928
Lillian Lucas	Mr. Tudor	1928
Carlysle Lucas	Unknown	1928
Florence Barbour	Malcolm Coats	1929
Joseph Matthew McCullers	Virginia Burkett	1930
Myrtle Christine Barbour	Milton A. Gulley	1930
Rose Thelma Austin	Amos Ralph Lee	1930*
Allie Lourai Austin	Major Owen Cook	1930*
Sallie Stevenson	Willard W. Russell	1932
Lola Stephenson Holmes	Ira Holmes	1932
Irvin Holmes	Bessie Brown	1932
Zonas Thigpen	1. Oda Johnson	1932
	2. Ruby Johnson	
Lula Penny	Fred Blalock	1932
Garland K. Penny	Odell McGee	1932
Thurlo Adams	Unknown	1932
Geneva Dawson	Tom Goffery	1932
Vida Johnson	1. Mr. Gibson	1932
	2. William McLaughlin	
Dexter D. Penny	Mabel Grissom Buck	1933
Mabel Grissom Buck Penny	1. Mr. Buck	1933*
	2. Dexter D. Penny	

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Delphia Penny	Single person	1933
Elizabeth Penny	Ralph McElveen	1933
Margaret Penny	Elbert Humphrey	1933
Ethel E. Franks	Sandy B. Myers	1933
Ruby Holmes	Mr. McLaughlin	1933
George Wilton Stephenson	Marjory Moore	1933
Callie Jones Barbour	Howard Barbour	1933
Marjorie Moore Stephenson	George Wilton Stephenson	1933
Carl Moore	Mary Gomez	1933
Margaret Werner McCullers	Charles L. McCullers	1934*
Robert Floyd Coats	Addie Whitehurst	1934*
Addie Whitehurst Coats	Robert Floyd Coats	1934*
J. Claud Carroll, Jr.	Ellie Hardy	1934
Elvira Williams	William Coats	1934
Erastus Eli Powell	Foy Estelle Johnson	1934
Ellie Hardy Carroll	James Claud Carroll, Jr.	1935
John Elisha Boon, Sr.	Carrie Oneda Sauls	1935*
Redford Williams	Virginia Best	1936
William Clarence Jones, Jr.	Lucy Faulk	1936
Robin James Wood	Unknown	1936
James Weldon Coats	Loraine Yates	1936
Virginia Mae Hobby	Worth Messer	1936
Della Lee Gordon	Single person	1936
Sallie Gordon Carroll	James Claud Carroll, Sr.	1936
Pearl Johnson Godwin	Howard A. Godwin	1936
Pattie Whitehurst	Mr. Cherry	1937
Mary Effie Barbour	1. Richard McKinsey 2. Bobby Wilson	1937
Ella Sue Wrenn	Clarence Desern	1937
Dorothy Godwin	Clee F. Britt	1937
Pauline Brady	Adolph L. Soldritch	1937
Ralph Barbour	Unknown	1937

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Oma Stancil Barbour	Milton Barbour	1937
Pansy Blalock Johnson	Durwood C. Johnson, Sr.	1938*
Doris Carroll	Johnnie Johnson	1938
Durwood C. Johnson, Jr.	1. Rebecca Carroll	1938
	2. Jean Turner	
	3. JoAnne Pierce	
Stella Blackman Godwin	1. Grover Brady	1938
	2. Donnie Godwin	
Evelyn Hobby	Leon Powell	1938
Elgie Mae Powell	James Etheridge	1938
Annie Estell Powell	Jessie W. Poole	1938
Ernest Durwood Penny	Betsy Pagan	1938
Frony Byrd Penny	J. Tom Penny	1938
J. Tom Penny	Frony Byrd	1938
Doris Elizabeth Stevens	Cleveland Ellington	1938
Mary Louise Johnson	Richard G. Johnson	1938
William Archabald Sheratt	Evelyn E. McCullers	1938*
Brantley M. Godwin	Marie Parrish	1938
Maynard C. Johnson	Estell Bridges	1939
Minnie Stevenson	Unknown	1939
John E. Boone, Jr.	Mae Johnson	1939
Joseph Ray Penny	Annie Elizabeth Trindell	1939
Eunice Penny	Jim Bowlin	1939
Pauline Penny	1. Melvin Carroll	1939
	2. Woodlard McDonald	
Nellie Louise Stevenson	Bythan Coats	1939
Dabney Waring Walker	Ruth Johnson	1939
Ruth Johnson Walker	Dabney W. Walker	1939
Josephine Johnson	Dr. W. H. Bridgers	1939
Ethelen Medlin Johnson	W. E. Johnson	1939
Ruth Lula Thornton	1. Nick Aycock	1939
	2. Joseph Williams	

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
James Stevens	Evelyn Knott	1939
Bettie Lee Thornton	Cam Partin	1939
Myrtle Penny	Leo Thornton	1940
Odell McGee Penny	Garland Penny	1940*
Evelyn Godwin	Mr. Pendergraph	1940
George T. Dawson	Edna Mae Clark	1941
Edna Mae Clark Dawson	George T. Dawson	1941
Louise Grissom	Rex M. Dean	1942
David Ray Jones	Ethel Massey	1942
Louis Stevens	Carolyn Sauls	1943
Douglas Grissom	Ellen Herrenberg Pung	1943
Brantley R. Walker	Single person	1943
Cittie Parrish Barbour	John Barbour	1943*
Milton Barbour	Oma Stancil	1945
Edna Earl Brady	Nathan Grimes	1945
Emma Lou Carroll	Albert McIver	1945
Rebecca Carroll	1. D. C. Johnson, Jr. 2. Frank Bennett	1945
Julia Carroll	Single person	1945
Christine Carroll	Luke Faison	1945
Barbara Gibbons Taylor	Vilas Norwood Ennis	1945
Marshall Grissom	Shirley Coats	1945
Geraldine Brady	Bruice A. King	1945
James Floyd Parrish	1. Mary Bridgers 2. Violet Jordan	1946
Billy M. Grissom	Lorene Wood	1946
Worth Hudson Godwin	Linda Vaughn	1946
Tony Oscar Wall, Jr.	Kathleen Thigpen	1946
Shirley M. Godwin	Billy Jones	1946
Charles Edward Utley	1. Meredith Godwin 2. Dolly Taylor	1946
Margaret Lovett	Mr. Howard	1946

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Veta Thompson	William Godwin	1946
Peggy R. Penny	Billy Veasey	1946
Clara Hobby	Roy Lee Ennis	1946
Meredith Godwin	1. Ed Utley	1946
	2. Frank Nelson	
Dorothy Barbour	Mr. Smith	1946
Edward Paul King	Unknown	1946
Helen Jordan	Maylon Walton	1947
Helen Hobby	Wilbur Britt	1947
Cecil T. Hobby, Jr.	1. Margaret Ross 2. Ruby Horton	1947
Betty Jean Stevens	Ray Sorrell	1948
Christine Brady Williams	1. Willard Williams	1948
	2. Sol Kapplin	
Carolyn Marie Williams	Jimmy Whitley	1948
Larry Neil Williams	Arnette Inscoe	1948
Edward Earl Godwin	Judy Whosley	1948
Audrey Ruth Godwin	Bobby Passmore	1948
Bettie Joyce Barbour	Clyde Rhodes	1948
Horace D. Penny	Betty Lou Rowe	1948
Bobby Louis Penny	1. Edith Sauls	1948
	2. Shirley Johnson Fox	
Edith Sauls	Bobby Penny	1948
Fay Sauls	Ed S. Harrington	1948
Elbert H. Humphries	Margaret Penny	1948
Minnie Frances Grissom	E. L. Wilson	1948
Delia Lula Powell	James E. Creech	1948
Merledine Barbour	Elton Hardison	1948
J. Van Harrington	Ila Womble	1949*
Ila Womble Harrington	J. Van Harrington	1949*
Evelyn Knott Stevens	James R. Stevens	1949*
Vernon Belvin Penny	Mary Howard	1949
Rebecca Harrington	Frank Terry	1949*

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Elva Faye Harrington	Single person	1949*
Janice Mae Penny	Raeford Tart	1950
Rachel Grissom	Frank Tart	1950
Lillie Jones	Percy L. Wood	1950
Nancy W. Garrison	Rev. J. W. Garrison	1950*
Robert Lee Brantley	Barbara Brooks	1951
Lorene Wood Grissom	Billy Grissom	1951*
Marie Parrish Godwin	Brantley M. Godwin	1951
Gladys Penny	Sam McDaniel	1951
Kitty Overby Penny	John Penny	1951
Sandy B. Myers	Ethel Franks	1951
John Myers	Norosa Richardson	1951
Norosa Richardson Myers	John Myers	1951*
Robert Lee Myers	Ellen Miller	1951*
John F. Harper	Mildred Lee Harper	1951
Mildred Lee Harper	John F. Harper	1951*
Mary Hocutt Taylor	Alfred T. Taylor, Sr.	1951*
Lula Hathaway Penny	Brack J. Penny	1951*
Mamie Stephenson Godwin	Paul Godwin	1951*
Christine Waring Walker	B. C. Walker, Sr.	1952*
Paul J. Johnson	Mabel Parrish	1952
Mabel Parrish Johnson	Paul J. Johnson	1952
Hazel Ruth Stevens	Daniel Lee, Jr.	1952
Minnie Lee Hobby	Thelbert Langley	1952
Elizabeth Adeline Taylor	Don R. Carey	1952
Clara Dail Powell	Roy Max Raynor	1952
Carol Thigpen	Bobby Howell	1952
Barbara Anne Barbour	Shelton Hudson	1952
Linda Lee Stevens	James Ingram, Jr.	1952
Jerry Sauls Boone	Sarah LaVette Cook	1952
Bert Clyde Walker, Jr.	Mattie Denning	1952
Joyce Faye Myers	P. E. Allen	1952
Janice Mae Myers	1. James Roberts 2. G. R. Williams	1952

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Addie Carol Bridgers	P. C. Jordan	1952
Don Richardson Myers	Sandra Moore	1952*
Martha K. McDaniel	Paul McCabe	1952
Mattie Elizabeth Myers	Jimmy Harrelson	1952
June Ellen Penny	James Evans	1952
Leamon Eugene Myers	Jo Anne Ogburn	1952
Irene Johnson Coats	Sidonius Coats	1953*
Sidonius Coats	Irene Johnson	1953*
Catheryn Hettie Cox		1953
Glenn Etha Cox	Mozelle Godwin	1953
Mozell Godwin Cox	Glenn Etha Cox	1953
Della Mae Cox	William Lester Crisp	1953
Calvin McGee Penny	Julia Barefoot	1953
Ronnie Barfield Myers	Shelby J. Stephenson	1953
Mamie Penny Grissom	1. Julian Stephenson	1953
	2. Amos Grissom	
Bobby Jean Stephenson	S. L. Williams	1953
Christopher C. Penny	Mary E. Hall	1953
Mary Elizabeth Hall	Christopher C Penny	1953
William Lester Crisp	Della Mae Cox	1953
Irene Johnson Williams	1. Charlie Williams	1953
	2. Condary Stanley	
Alice Creech Johnson	Johnnie Johnson	1953
Alfred Tennyson Taylor, Jr.	Dolly Isom	1954
Margaret Anne Myers	Frank Gower	1954
Larry Paul Godwin	Evelyn Johnson	1954
Joe Gordon Carroll, Sr.	Pansy Smith	1954
Mary Sherrianne Myers	Victor L. Council	1954
Ellen Herrenberg Pung Grissom	1. Mr. Pung	1954*
	2. Douglas Grissom	
Allen Ross Penny	Mary Clifton	1954
Maylon Johnson	Kirby Felton Jordan	1954

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Bertie Penny Franks	Grover Franks	1954
Grover Carl Franks	Bertie Penny	1954
Rubie Mae Franks	Walter Page	1955
Blanche Johnson Hobby	Cecil T. Hobby, Sr.	1955*
Elizabeth Kay Hobby	Single person	1955
Thelma Kelly Hobby	Herman Hobby	1956*
Lizzie Suit Hobby	Roy Hobby	1956*
Roy V. Hobby	Lizzie Suit	1956
Richard Glenn Johnson	Mary Louise Johnson	1956
Gemes Frank Tart	Rachel Grissom	1956
Anna Lou Hobby	Harold G. Bagwell	1956
Collin L. Grissom	Luna Penny	1956*
George Washington Lane, Jr.	Merdyth Bascomb McCullers	1957*
Onnie Lee Boyette Barbour	J. Otha Barbour	1957*
James Otha Barbour	Onnie Lee Boyette	1957
Berry Otha Barbour	Dixie Walls	1957
Herman Hobby	Thelma Kelly	1957
Elmo Pipkin Broughton	Mary Johnson	1957
Mary Johnson Broughton	Elmo P. Broughton	1957
Sam Mortimor Gordon	Martha Johnson	1957
Bobbie Anne Sauls Blalock	Donald E. Blalock	1957
Donald Edward Blalock	Bobbie A. Sauls	1957
Harold Judd McElveen	Bettie Lou Stephenson	1957
Bettie Lou Stephenson McElveen	Harold J. McElveen	1957*
Josephine Franks Carroll	William Carroll	1957
Dorothy Britt Penny	Coy Penny	1957
Pansy Smith Carroll	Joe G. Carroll, Sr.	1957
Roy Max Raynor	Clara Dail Powell	1958*
Mallie A. Penny, Jr.	Betsy Cannady	1958
Betsy Cannady Penny	Mallie A. Penny, Jr.	1958*
Ethel Massey Jones	David Ray Jones	1958*
Dixie Walls Barbour	Berry O. Barbour	1958*

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Ernest Lee McElveen	Gloria Faye Rue	1958
Linda Sue McElveen	Ricky Branning	1958
Larry Eugene McElveen		1958
Jerry Keith Penny	Elain Massengill	1958
Paulett Johnson		1958
William C. Jones, Sr.	Alma Penny	1958
Patricia Anne Johnson		1959
Rachael Johnson Godwin	Ray Godwin	1959
Carolyn Johnson Jones	N. Whit Jones	1960
Barbara Anne Broughton	Angleo Thomas Roselli	1960
Sarah LaVette Cooke Boone	Jerry S. Boone	1960*
Vilas Norwood Ennis	Barbara Gibbons Taylor	1960
Ethel Mae Dodd Jones,	Rev. W. S. Jones	1960*
Sherrall Marie Jones		1960*
Anita Luree Jones		1960*
May Bell Carroll Gully	Grover Gulley	1960
Jean Elane Myers		1960
Stella Louise Grimes		1960
Bonnie Loraine Grissom		1960
Joseph Gordon Carroll, Jr.		1960
David Morris Jones		1960
Fred Plato Bridgers	Ava Honeycutt	1961*
Martha Anne Johnson	Kenneth Broughton	1961
Richard Glenn Johnson, Jr.		1961
Charles Lee Myatt		1961
Susan Lee Grimes		1961
Amanda Lee Gully		1961
Arthur Stanley Penny		1961
William Richard Bridgers		1961
Vernon Grissom		1961
Margarete Pierce Morris Jordan	J. Clyde Jordan	1961*
Ella Nora Dawson	Wayne Sullivan	1961

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
Rex M. Dean	Louise Grissom	1961*
Daniel Rex Dean	Glenda Hunt	1961
Mary Jane Dean		1961
Shirley Coats Grissom	Marshall Grissom	1961*
Marsha Jean Grisson		1961
Beverly Yvonne Grissom		1961
Christine Jones Crayton	H. L. Crayton	1961*
Alice Carol Crayton		1961
Dannie Lee Crayton		1961
Billy Rose Penny		1961
Clyde Julian Jordan	Margarete Pierce Morris	1961
Joan Thea Jordan		1961
Elsie Gordon Hall	Herman Hall	1961
Roger Carroll Hall		1961
Timothy Lane Penny		1961
Darrell Lynn Penny		1961
Christopher Newton Penny		1961
Patsy Elaine Jones		1961
Mattie Denning Walker	Bert C. Walker, Jr.	1961
Ethel Johnson Johnson	James Johnson	1961
Janet Gale Johnson		1961
Frances Mae Gulley		1961
Freddie Harrison McDaniel		1961
Martha Deans		1961
Worth T. Messer	Virginia Hobby	1962
Randy Kenneth Penny		1962
Maynard P. Penny	Mabel Langdon	1962
Mabel Langdon Penny	Maynard Penny	1962*
Amos C. Grissom	1. Minnie Stevens	1962*
	2. Mamie Penny Stephenson	
Leo Thornton	Myrtle Penny	1962
Myrtle Penny (rejoined)	Leo Thornton	1962

*Joined Mt. Zion by Certificate

Member	To Whom Married	Date Joined Church
LaVerne Bass Coats	Raeford Coats	1962
Thelma Doris Coats		1962
Mary Jane Britt		1962
Wilbur Thomas Britt, Jr.		1962
Bleka Parrish Messer Penny	1. Mr. Messer 2. Simon Penny	1962
Joe Andrew Broughton	Brenda Stone	1962
Kirby Felton Jordan, Jr.	Maylon Johnson	1962
Connie Eugene Jordan		1962
Sam McDaniel	Gladys Penny	1962*
Beatrice Young	L. Blake Carroll	1962
Shelby Stephenson Myers	Ronnie B. Myers	1962
Rhonda Lee Grissom		1962
Dona Lynn Grissom		1962
Sandra Kay Johnson		1962
Paul Arnold Matthews		1962
Karen Ward	James H. Parrish, III	1963*
Robin Ward		1963
Thomas Howard Lewis	Josephine Wright	1963
Josephine Wright Lewis	T. Howard Lewis	1963*
Katheryn Joe Lewis		1963
Julia Barefoot Penny	Calvin K. Penny	1964*
Susan Gaye Dean		1965
Jean Bullard Meadows	Rev. Dan E. Meadows	1965*
Sudie Lane Crisp	William Ruffus Crisp	1966*
David Earl Crisp		1966
Billy Macon Grissom, Jr.		1966
Michael Ray Jones		1966
Robert Earl Dupree	Barilla Sue Roberts	1966
Barilla S. Roberts Dupree	Robert Earl Dupree	1966
Josephine Meadows J. Rich	Joseph F. Rich	1966*
David Neal Broughton		1966

*Joined Mt. Zion by Certificate

THE CHRISTIAN LIFE

L. M.

LORD of our life, God whom we fear,
Unknown, yet known; unseen, yet near;
Breath of our breath, in thee we live;
Life of our life, our praise receive.

2 Thine eye detects the sparrow's fall;
Thy heart of love expands for all;
Our throbbing life is full of thee,
Throned in thy vast infinity.

3 Shine in our darkness, Light of light,
Our minds illume, disperse our night;
Make us responsive to thy will,
Our souls with all thy fullness fill.

4 We love thy name, we heed thy rod,
Thy word, our law; O gracious God!
We wait thy will; on thee we call;
Our light, our life, our love, our all.

Samuel F. Smith.

MARRIAGES

Ray Sorrell and Bettie Jean Steven's
Wedding Decorations

"Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder." Thus spoke Jesus concerning marriage, as recorded in Matthew 19:6.

And Bishop Slattery wrote this prayer for the Bride and Groom.

"O, God, our Heavenly Father, protect and bless us. Deepen and strengthen our love for each other day by day ...Forgive and correct our faults, and make us instantly to forgive one another should one of us hurt the other ...Make and keep us alert in mind, tender in heart and and devout in spirit ...And, so Father, consecrate our life and our love completely to Thy worship and to the service of those all about us ... that we may always stand before Thee in happiness and peace; through Jesus Christ our Lord, Amen."

Many of Mt. Zion's sons and daughters have spoken their marriage vows in the presence of God before her sacred Altar. And, too, many others who are not connected with our Church, have come before her Altar for their marriage blessings. We are glad that this has been so and pray that Mt. Zion will always be the Church of all those who love one another no matter what their Church affiliation is.

The couples whose marriages were confirmed by our pastors and in the Sanctuary as far as can be determined are as follows:

Arthur Arrington and Lula Leach	1890
Robert Sanders and Mary C. Young	1893
Henry Bernard Brady and Sallie Alexander Smith	1893
Herbert McClammy and Celestria E. Leach	1897
Alfred Myatt, Jr. and Nannie G. Jones	1897
Booker T. Wood and Minnie T. Holland	1898

George Arlington Wright and Ada Frances Gower	1899
John D. Ellington and Corinna C. Young	1899
Carey B. Thompson and Cornelia B. Leach	1899
William Edward McCullers and Leute Armeda Willis	1900
James Fitzhugh Batts and Florence Margaret Crocker	1903
Sam Cornelius Graham and Annie McFarland Taylor	1909
Eppie Andrew Johnson and Martha Elizabeth Watkins	1914
Jewell Ricaud Willis and Julia Sanders	1914
Christopher Thrower Nicholson and Junie Lorinda Gower	1917
Mallie Andrew Penny and Ida Carroll	1920
Frederick Dodd Bonner and Sarah Lane McCullers	1931
Charles Leonidas McCullers and Margaret Louise Werner	1933
J. Hilliard Massey and Ruth Cornelia Taylor	1934
George Washington Lane and Merdyth Bascom McCullers	1936
William Archabald Sherratt and Evelyn Edward McCullers	1937
Elbert Hilliard Humphries and Margaret Elizabeth Penny	1941
Durwood Clarence Johnson, Jr. and Rebecca Lee Carroll	1947
Vilas Norwood Ennis and Barbara Gibbons Taylor	1948
Richard Glenn Johnson and Mary Louise Johnson	1948
Billy Hilliard Veasey and Peggy Ruth Penny	1950
Elton Ross Jones and Jean Clara Godwin	1950
Melvin Brantly Godwin and Annie Marie Parrish	1951
Edward Sloan Harrington and Faye Elizabeth Sauls	1952
Boyd Ray Sorrell and Betty Jean Stevens	1953
William Lester Crisp and Dela Mae Cox	1853
Needham Whitley Jones and Amelia Carolyn Johnson	1954
Billy Lee Jones and Shirley Maxine Godwin	1954
Bobby Benton Passmore and Audrey Godwin	1954
James Rayford Tart and Janice Mae Penny	1954
Roy Max Raynor and Clara Dail Powell	1956
W. Cleveland Ellington and Doris Elizabeth Stevens	1957
Jimmy Preston Whitley and Carolyn Marie Williams	1957
Bruce Arthur King and Gerald Cleveland Brady	1957
Thelbert Eugene Langley and Minnie Lee Hobby	1957

Paul Thomas McCabe and Martha Kay McDaniel	1958
Daniel Clarence Lee, Jr. and Hazel Ruth Stevens	1960
Warren Reins and Jackie Dawson	1960
Shelton D. Hudson and Barbara Ann Barbour	1960
Ernest Bridgers and Joyce Williford	1960
Ronnie B. Myers and Shelby J. Stephenson	1961
Gerald D. Bridgers and Carolyn Messer	1961
Edward Jethro McLeod and Gloria Faye Matthews	1961
John W. Moore and Maggie E. Roberson	1961
Angelo T. Rosselli and Barbara Anne Broughton	1962
William Glenn Horton and Barbara Anne Johnson	1962
Harold Glenn Bagwell and Anna Lou Hobby	1962
Frank Nelson and Meredith Godwin Utley	1963
Harold Thomas Wall and Sandra Lee Morris	1963
Herbert Oscar Taylor and Vera Labrenze Myers	1963
Phillip Ernest Allen and Joyce Faye Myers	1963
Kenneth Broughton and Anne Johnson	1963
James A. Ingram, Jr. and Linda Lee Stevens	1963
B. M. Stanton and Dorothy Boone Peyser	1964
James Harvey Parrish and Karen Lee Ward	1964
Victor Lee Council and Mary Sherianne Myers	1965
Joseph Broughton and Brenda Stone	1966
L. Blake Carroll and Beatrice Young	1966
Wayne G. Sullivan and Ella Nora Dawson	1966

Right – Kenneth Broughton and Anne Johnson's Wedding

Left – Angelo Rosselli and Barbara Broughton's Wedding

Members married in other Churches by other pastors:

Robert Argo Stevens and Lena Nelson Barbour	1923
Collin N. Grissom and Luna Penny	1923
John McLeod Utley and Annie Vashti Williams	1924
Durwood C. Johnson and Pansy Blalock	1925
Roy C. Cannady and Gladys Taylor	1926
William Y. Collie, Jr. and Laura Grace Wright	1928
John C. Ferguson and Nancy Coston McCullers	1933
Joseph M. McCullers and Virginia Buckett	1938
Garland Kenneth Penny and Odell Beatrice McGee	1940
Rex Henley and Emily Leach Taylor	1942
Laurie McEachern and Ruth Lenore McCullers	1943
Ernest D. Penny and Betsy Jane Pagan	1949
James Stevens and Evelyn Knott	1949
Billy Grissom and Lorene Wood	1951
Frank Fierstein and Margaret Wright	1951
Douglas L. Grissom and Ellen Herrenberg Pung	1953
Louis Stevens and Carolyn Sauls	1954
Horace D. Penny and Betty Lou Rowe	1957
Jerry Sauls Boone and LaVette Cook	1958
Donald R. Carey and Elizabeth Adeline Taylor	1958
Leaman Myers and JoAnne Ogburn	1962
Calvin McGee Penny and Julia Sue Barefoot	1962
Worth Hudson Godwin and Linda Vaughn	1962
Larry Paul Godwin and Evelyn Johnson	1963
Alfred Tennyson Taylor, Jr. and Dorothy Rose Isom	1965
Glenn R. Williams and Janice Myers Roberts	1966

Many of these couples have established their home here, and their families are continuing to serve God in promoting His Kingdom at Mt. Zion.

Victor L. Council and Mary S. Myer's Wedding

OUR BABIES

"I think when I read that sweet story of old
When Jesus was here among men,
How He called the little children as lambs to His fold;
I should like to have been with Him then".
Jemima Luke

Earl C. Brady, Baptised 1895 - Grandson of our Circuit Rider, Rev. William A. Smith

In Luke 18:16, we find recorded these words of Jesus, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God".

Unto this day, and throughout the ages, there is nothing more sacred and profound that parents can do for their children than to bring them to the Altar in infancy and dedicate them to God through Baptism in the Triune name of the Father, the Son and the Holy Spirit.

Those of our Mt. Zion babies whose names and date of Baptism are recorded and who were publicly dedicated to God are the following: Edmund A. Turner, 1893 - son of J. Millard Turner and Mary Atwater Turner - also their son, William David Turner in 1895. The babies of Henry Bernard Brady and Sarah Smith Brady who were baptised were: Earl Creswell Brady, 1895, Johnathan Xennetus Brady in 1899 and twin daughters Kathryn Jane and Sarah Sybil Brady in 1905; William Edward McCullers and Leute Willis McCullers offered these babies in dedication to God at Mt. Zion, Nancy Coston McCullers, 1902; Merdyth Bascom McCullers, 1904, and Sarah Lane McCullers in 1906. The babies of James Fitzhugh Batts, Sr. and Florence Crocker Batts were Laura Elizabeth Batts in 1904 and James Fitzhugh Batts, Jr. in 1905.

For a good many years following 1906, there is no record of infant baptisms. Perhaps there were some dedicated in the homes, but no record was kept.

The later ones are: Frederick Charles Bonner, 1939, son of Frederick Dodd Bonner and Sarah Lane McCullers Bonner; William Edward Sherratt, 1942, and Thomas Archabald Sherratt, 1947, sons of William Archabald Sherratt and Evelyn Edward McCullers Sherratt; Laurie Anne McEachern,1945,daughter of Laurie McEachern and Ruth Lenore McCullers McEachern; Winfred Craig Ennis, 1953, and Valerie DeNise Ennis, 1955, children of Vilas Norwood Ennis and Barbara Gibbons Taylor Ennis; Richard Glenn Johnson, Jr., 1953, and Kathy Lynn Johnson, 1959, children of Richard Glenn Johnson, Sr., and Mary Louise Johnson; James Robert Stevens, Jr., 1953, Timothy David Stevens, 1953, and Vicki Ruth Stevens, 1955, children of James Robert Stevens and Evelyn Knott Stevens; Billy Rose Penny, 1953, daughter of Garland Kenneth Penny and Odell McGee Penny; Carol Anette Penny, 1953, daughter of Coy Penny and Dorothy Bitt Penny; Christopher Newton Penny, 1953, and Donald Ray Penny, 1961, sons of Christopher Columbus Penny and Mary Elizabeth Hall Penny; Teresa Jean Sorrell, 1955, and Steven Ray Sorrell 1956, children of B. Ray Sorrell and Betty Jean Stevens Sorrell; Betty Annette Godwin, 1955, and Melvin Brantly Godwin, Jr., 1961, children of Melvin Brantly Godwin, Sr. and Marie Parrish Godwin; Katheryn Joe Lewis, 1956, daughter of Thomas Howard Lewis and Josephine Rogers Wright Lewis; Douglas Wayne Grissom, 1956, and Andrew Patrick Grissom, 1962, sons of Douglas L. and Ellen Herrenberg Pung Grissom; Ellen Gay Tart, 1956, and Donna Jean Tart, 1962, daughters of James Raeford and Janice Penny Tart; Jane Elizabeth McDaniel, 1957,daughter of Sam McDaniel and Gladys Penny McDaniel; Roy Max Raynor, Jr., 1958, and twins, John Eric and April Foy Raynor, 1966 children of Roy Max, Sr. and Clara Dail Powell Raynor; Bonnie Lorene Grissom, 1958 Ronda Lee Grissom, 1958, and Billy M. Grissom, Jr., 1958, children of Billy M., Sr. and Lorene Wood Grissom; Robert Sterling Barbour, 1958, son of Berry Otha Barbour and Dixie Walls Barbour; Charles Allen Williams, 1959, son of Daylon Lloyd and Patricia Hardy Williams, Michael Harold McElveen, 1961, son of Harold Judd and Bettie Lou Stephenson McElveen, Dexter Frank Tart, 1962, son of Gemes Frank Tart and Rachael Grissom Tart; Angelo Thomas Roselli, Jr.,1965, son of Angelo T. and Barbara Broughton Roselli.

Eric and April Raynor, Baptised 1966
Great, great, great grandchildren of
our Circuit Rider, Rev. Thompson Garrard

Our most precious charges are always offered to God if we truly love Him. This has been expressed so beautifully by an unknown poet - but as I remember, having been recited by Sarah Lane McCullers at Mt. Zion when she was three years old.

"What shall I give Him as poor as I am?
If I were a shepherd, I'd give Him a lamb,
If I were a wiseman, I'd do my part;
What shall I give Him?
I'll give Him my heart."

And truly our babies are our very hearts.

ALL THINGS BEAUTIFUL

All things bright and beautiful,
  All creatures great and small,
All things wise and wonderful—
  The Lord God made them all.

Each little flower that opens,
  Each little bird that sings—
He made their glowing colors,
  He made their tiny wings.

The purple-headed mountain,
  The river running by,
The morning and the sunset
  That lighteth up the sky;

The tall trees in the greenwood,
  The pleasant summer sun,
The ripe fruits in the garden—
  He made them every one.

He gave us eyes to see them,
  And lips, that we might tell
How great is God Almighty,
  Who hath made all things well.

—*Cecil Frances Alexander.*

THE CEMETERY

Mt. Zion Cemetery

"The Good Shepherd's Care"

Through the Valley of the Shadow,
Their Good Shepherd was nearby,
As they kept their main engagement,
Man's appointment once to die.
His staff and rod were comforting
As they felt His gentle hold
And followed Him to safety
In the shelter of the fold.

(See the 23rd Psalm)
Rachael Dryden Sherratt

Very dear to our hearts is the sacred earth in which our loved ones are laid to rest. The Cemetery is often called "God's Acre" and to us it really is. As the above poem by Mrs. Sherratt expresses, their Shepherd takes their hands and leads them there. Mrs. Sherratt, who is remembered by many who are living today and is now sleeping her "Sleep in Jesus", often came to Mt. Zion and always read one of her lovely poems as part of the Memorial Service on Home Coming Day. Her home was in Philadelphia and she was the wife of William Sherratt. (Their only son, William Archabald Sherratt, came down to Raleigh to school and met and married Evelyn Edward McCullers, one of Mt. Zion's daughters. Evelyn is the daughter of William Edward and Leute W. McCullers.)

After the gift of the additional land by the Rev. and Mrs. Autry, the Cemetery was enlarged and fenced. The Cemetery Committee leveled the plots and planted grass which improved the appearance of our Memorial Garden a great deal. However, as yet, there has been no land-

scaping done. We hope that in the near future much planting and beautifying will be planned.

Many of the members of the by-gone years have been borne up the aisle of Mt. Zion to lie amid myriads of flowers before her sacred altar as the beloved pastor dedicated their vacated bodies to God and commended their departed souls into His Holy keeping. They then have been brought down again and laid to rest in the Hallowed plot just east of the Sanctuary. In God's good time, we, each, who are here today will also pass down the aisle to our final resting place.

The people of Mt. Zion have never said "No" when a neighbor from another church wanted to place his loved one in our Sacred earth and may the time never come when we have to refuse due to lack of space. Always, when the need arose there was more land available and may it ever be so.

In the early years, the plantation owners usually established a family cemetery near their mansion houses and there are many of these old cemeteries within a few miles of Mt. Zion. There, awaiting God's summons on the final day, are resting many of our illustrious fore-fathers.

The first member to be laid to rest in the Mt. Zion Cemetery was William Westley Pate in 1896 and since then many others have been entombed there. They and their dates are as follows:

	Born – Died
William Wesley Pate	1821 – 1896
Brady, Baby Boy (twin)	1896 – 1896
Brady, Baby Boy (twin)	1896 – 1896
Margaret Avera Pate	1838 – 1898
Johnethan Xennetus Smith	1865 – 1899
Rachel F. Bradley	1838 – 1903
Anderson Gower	1832 – 1906
Sibyl Avera Smith	1841 – 1909
Baby Mary Christine McCullers	1909 – 1910
William Connie Batts	1877 – 1911
Bessie Barbour Seagroves	1877 – 1911
McCullers, Baby Boy (twin)	1911 – 1911
McCullers, Baby Girl (twin)	1911 – 1911
Mavis Christine Stevens	1911 – 1912
Samuel Walton Smith	1836 – 1912
Baby Hollis Battle Wright	1913 – 1914
Baby Prince	1914 – 1914

Baby Thomas W. Lee	1916 – 1916
Mary E. Smith Sanders	1863 – 1916
Baby Nora Christine Williams	1912 – 1916
Elizabeth J. Barnes Batts	1840 – 1917
Ada Frances Gower Wright	1878 – 1919
Lucie Anderson Wright	1899 – 1920
Baby Son of R. Y. & Lillie Penny	1920 – 1920
Robert Y. Penny	1883 – 1920
Arthur A. Godwin	1869 – 1921
Alma Barbour Lee	1872 – 1922
Amey N. Bost Williams	1895 – 1924
John J. Lee	1845 – 1924
Baby son of Bain & Lillie Franks	1924 – 1924
Bythan Bernice Johnson, Sr.	1850 – 1925
Baby Joseph Allen Moore	1923 – 1925
Bythan Bernice Johnson, Jr.	1881 – 1926
Baby Charlotte Frances Johnson	1925 – 1927
Katheryn Jane Brady	1903 – 1927
Mary E. Williams Lee	1842 – 1927
Baby Clarence David Stevens	1926 – 1927
James Edward Batts	1840 – 1927
Baby Charles Williams	1926 – 1928
Baby William Harold Wrenn	1924 – 1928
George Wilbur Wright	1912 – 1929
Sarah Coston Smith Willis	1841 – 1930
Virginia Lucille Penny	1923 – 1930
Marcus C. Batts, Jr.	1919 – 1930
Baby Graham F. Franks, Jr.	1931 – 1931
Baby Virginia Williams	1927 – 1931
Henrietta R. Jones Johnson	1859 – 1931
Willis A. Sanders	1855 – 1934
Johnethan Xennetus Brady	1899 – 1935
Bertie Dixon Godwin	1896 – 1935
Lucy Lee Sanders Bain	1895 – 1935
Sarah Sybil Brady	1903 – 1936
Henry Bernard Brady	1862 – 1936
Bettie J. Bridgers Gower	1855 – 1938
Donnie R. Godwin	1893 – 1938
Baby Harold Franks	1935 – 1937

Ernest L. Gower	1874 – 1940
James Tom Penny	1873 – 1940
Baby Boney	1942 – 1942
William Edward McCullers	1874 – 1943
Baby Warren Thornton	1943 – 1944
Charles C. Williams	1867 – 1944
Baby George T. Dawson, III	1944 – 1944
Baby Penny, child of Wiley Penny	1944 – 1944
Rev. Neil B. Johnson	1887 – 1944
Sherrall Barbour	1938 – 1945
Van Stephenson	1891 – 1946
Paul B. Godwin	1901 – 1946
Earl Creswell Brady	1894 – 1947
Willis Vance Sanders	1898 – 1947
Leute Willis McCullers	1877 – 1947
Milton A. Barbour	1899 – 1947
Baby Francis Salton Violet	1947 – 1947
Charlie M. Williams	1906 – 1949
John T. Wrenn	1874 – 1950
Baby Morgan	1951 – 1951
Hettie Barbour Godwin	1886 – 1951
John H. Penny	1885 – 1951
Nannie Elizabeth Leach	1878 – 1952
Sallie Gordon Carroll	1892 – 1953
Delphia Jane Johnson Moore	1895 – 1954
Elizabeth K. Hobby	1943 – 1955
Martha Elizabeth Sanders	1885 – 1955
George Arlington Wright	1874 – 1955
Bettie Lee Godwin	1871 – 1956
Norma B. Gower	1890 – 1956
Nora Johnson Williams	1868 – 1956
Kittie Overby Penny	1890 – 1956
Baby Timothy W. Penny	1956 – 1956
John B. Penny	1923 – 1957
Earl McElveen	1939 – 1958
Infant of Mr. & Mrs. D. C. Johnson, Jr.	1959 – 1959
Needam Whitley Jones	1914 – 1959
Alma Penny Jones	1890 – 1959
John Utley	1900 – 1957

Mary Ella Lee Barbour	1875 – 1959
Ava Mae Honeycutt Bridgers	1896 – 1960
Mallie A. Penny	1893 – 1960
William C. Jones	1889 – 1960
William Bert Rue	1873 – 1960
Howard A. Godwin	1903 – 1960
Elizabeth Suit Hobby	1908 – 1960
Joseph Matthew McCullers	1917 – 1960
George Washington Lane, Jr.	1901 – 1961
Sarah Smith Brady	1868 – 1961
Rainey Albert Moore	1893 – 1961
Salton A. Williams	1892 – 1961
Baby Michael Lee	1961 – 1961
Samuel M. Gordon	1887 – 1961
Catheryn Hall	1908 – 1961
Willard Brinkley Williams	1910 – 1962
Thomas Ruden George	1874 – 1962
Dexter D. Penny	1899 – 1962
Sandy B. Myers	1909 – 1962
Thomas Lane McCullers	1877 – 1962
James M. Stephenson, Jr.	1943 – 1962
Maggie Stephenson Williams	1891 – 1962
Erma Godwin Stephenson	1896 – 1962
Clyde C. Williams	1890 – 1963
James Melvin Stephenson, Sr.	1916 – 1964
Lois Watkins Young	1896 – 1964
Charlott A. Penny	1877 – 1964
Sie D. Coats	1910 – 1964
Thomas William Utley	1941 – 1964
Dr. Floyd Galloway Gower	1887 – 1965
Baby Kitty Christine Johnson	1965 – 1965
William Howard Penny	1913 – 1966

"Twas not in anger, not in wrath,
The Reaper came that day;
Just an angel visited the green earth,
And took our flower away."
Poet unknown

And Jesus said, "Because I live,
Ye shall live also."
St. John 14:19

OUR BELOVED PASTORS

Three of our early pastors

Rev. William A. Smith Rev. B. C. Alread Rev. G. W. Fisher

Mt. Zion and her people owe so very much to those who have led us spiritually that words are inadequate to express our gratitude. They, with God's help, and the aid of the lay leaders of Mt. Zion, have laid a foundation so deep and strong that the passing years and many changes have but proven their faith and God's power. We do honor them and ever love their memory. They have baptized us as infants and converts, taken us into the fellowship of the Church, administered the Lord's Supper to us, pronounced our marriage vows, comforted us when we were brokenhearted, visited us when we were sick and distressed, counseled us in spiritual truths, eulogized our loved ones and commended their souls into God's keeping, and have brought to us great sermons from God's Holy Word. They have truly been our earthly Shepherds and have led us "by the still waters and into the green pastures." Their greatness marches on through the years and inspires us on to more blessed labors.

As has been previously stated, the earliest preachers of Mt. Zion were the itinerant Circuit Riders and could not hold regular services at the Church. Some of the earliest ones for whom the exact date is unknown were William Anderson, William N. Crompton, J. Pervis, J. W. Floyd, W. H. Barnes, P. W. Archer, Daniel Culbreth, and J. W. Wilson. Those for whom the dates have been determined as nearly accurate as possible from old records and journals are as follows:

William Anderson (again)	1825 – 1829
William Abbington	1829 – 1831
Bennett T. Blake	1831 – 1832
H. Speck	1832 – 1833
John A. Miller	1833 – 1834
Bennett T. Blake (again)	1834 – 1836

B. Watson	1836 – 1837
John E. Edwards	1837 – 1840
William W. Turner	1840 – 1844
John E. Edwards (again)	1844 – 1846
Thompson Garrard	1846 – 1849
E. E. Freeman	1849 – 1851
Peter H. Joyner	1851 – 1853
Philmer W. Archer	1853 – 1856
Junius P. Moore	1856 – 1859
William A. Smith	1859 – 1860
R. C. Maynard	1860 – 1863
T. P. Ricaud	1863 – 1867
J. B. Bobbit	1867 – 1871
A. R. Raven	1871 – 1872
T. B. Reeks	1872 – 1875
J. E. Thompson	1875 – 1879
J. B. Bobbit (again)	1879 – 1881
B. B. Culbreth	1881 – 1882
R. C. Beamon	1882 – 1883
A. M. Lowe	1883 – 1884
H. E. Wiley	1884 – 1886
B. C. Alread	1886 – 1888
R. W. Bailey	1888 – 1889
R. A. Raven (again)	1889 – 1891
J. J. Barker	1891 – 1893
J. M. Ashby	1893 – 1896
M. M. McFarland	1896 – 1897
J. T. Draper	1897 – 1900
S. A. Cotton	1900 – 1902
G. W. Fisher	1902 – 1905
J. V. Williams	1905 – 1906
G. B. Starling	1906 – 1910
C. W. Robinson	1910 – 1913
J. H. Buffaloe	1913 – 1914
E. B. Craven	1914 – 1918
M. B. Cox	1918 – 1920
J. G. Johnson	1920 – 1922
J. D. C. Stroud*	1922 – 1923
G. W. Starling**	1923 – 1925
G. W. Fisher*** (again)	1925 – 1926
W. G. Pratt	1926 – 1928
W. L. Clegg	1928 – 1931
B. B. Houston****	1931 –
E. R. Shuller	1931 – 1933

T. B. Hough	1933 – 1937
B. H. Black	1937 – 1939
D. D. Traynham	1939 – 1943
E. B. Craven (a second time)	1943 – 1944

(Mr. Craven was ill for several months and died while on the charge; therefore, M. R. Chambers and A. R. Bell supplied during 1944 – 1945)

N. P. Edens	1945 – 1947
R. G. L. Edwards	1947 – 1950
J. W. Garrison	1950 – 1953

(Mr. Garrison entered the Mission Field and was replaced by a layman, Mr. Kale Burgess, until the meeting of the conference – 1953)

E. W. Rogers	1953 – 1956

(Mr. Rogers transferred to the South Carolina Conference, and the pulpit was supplied by J. H. Overman and W. A. Cade – 1956)

Charles E. Sparkes	1956 – 1960
Wesley S. Jones	1960 – 1963

(Mr. Jones transferred to the Georgia Conference; thusly the pulpit was supplied by various lay speakers until conference)

Robert B. Ward	1963 – 1964
Dan E. Meadows	1964 –

Two young student preachers, namely The Reverends Forest Headen (1928 – 1929) and Earl Cunningham (1932) worked with the young people during their vacation and helped in the Vacation Bible School and summer activities of the Epworth League.

Our clergymen have been a great blessing to us, and we cherish each one in a very special way. May the influence of their good works ever remain in force throughout all the generations of Mt. Zion.

*Mr. Stroud died while on the charge
**Mr. Starling also died while here
***Mr. Fisher was our third pastor to die in succession on our charge.
****Mr. Houston became ill and was followed by Mr. E. R. Shuler

OUR PRESIDING ELDERS AND DISTRICT SUPERINTENDENTS

During the early years of American Methodism, John Wesley realized that the young organization in America needed to be supervised more closely than he was able to do while steering the work in England; therefore, he sent several assistants to oversee the Lord's work here. One of these was Francis Asbury, who was later consecrated Bishop. While an assistant, he traveled in North Carolina and did much to strengthen the congregations already established by the itinerant preachers.

The first superintendent to be appointed soley to North Carolina as far as can be determined was Francis Poythress in 1785. (The term "presiding elder" was first used in 1789). Those who followed him after Mt. Zion was established and before 1828, were T. L. Douglas, L. Pierce, and John Burton.

Found in the *Conference Journals* dated from 1828, and from the Mt. Zion records, those who served in this District are as follows:

Moses Brock	1828 – 1830
Joseph Carson	1830 – 1833
James Reid	1833 – 1837
Hezikah P. Leigh	1837 – 1841
James Jamerson	1841 – 1844
Peter Doub	1844 – 1846
D. B. Nicholson	1846 – 1850
Hezekiah P. Leigh*	1850 – 1854
William Closs	1854 – 1860
Robert O'Burton	1860 – 1864
William Barringer	1864 – 1868
L. L. Herndon	1868 – 1872
W. H. Bobbitt	1872 – 1874
J. P. Moore	1874 – 1876
R. M. Brown	1876 – 1879
N. H. D. Wilson	1879 – 1880
M. C. Thomas	1880 – 1882
S. D. Adams	1882 – 1884
N. H. D. Wilson*	1884 – 1886
F. L. Reed	1886 – 1888
W. S. Black	1888 – 1891
J. A. Cuninggim	1891 – 1892
G. A. Oglesby	1892 – 1894
E. A. Yates	1894 – 1898

J. T. Gibbs	1898 – 1903
W. H. Moore	1903 – 1907
R. B. John	1907 – 1910
W. L. Cuninggim	1910 – 1912
J. H. Hall	1912 – 1916
J. E. Underwood	1916 – 1920
J. C. Wooten	1920 – 1923
M. T. Plyler	1923 – 1927
M. Bradshaw	1927 – 1930
H. M. North	1930 – 1932
S. F. Love	1932 – 1935
J. H. Barnhart	1935 – 1939
H. I. Glass	1939 – 1943
H. B. Porter	1943 – 1950
E. B. Fisher	1950 – 1951
R. E. Brown**	1951 – 1952
W. A. Cade	1952 – 1953
Grady Dawson	1953 – 1958
Graham Eubanks	1958 – 1964
N. W. Grant	1964 –

These Godly men have served our District with deep spiritual leadership and have always proved a blessing to the Mt. Zion people.

*Served a second time

**Mr. Brown died while serving this district

Rev. Nick Grant

OUR BISHOPS

Bishop Francis Asbury

The Earthly Head of the Church is, of course, the Bishop. When the Church was first established in America, John Wesley remained the Leader of Methodism under God until after the Revolutionary War. In 1784, the Reverends Messrs. Thomas Coke and Francis Asbury were appointed the first Bishops of America. Mr. Asbury served in North Carolina as the first Bishop. He was called to his eternal rest in 1816. The North Carolina Conference was created in 1837, and prior to that date several of the Bishops of America had jurisdiction over the North Carolina churches. The exact dates which these first bishops served this area is not known, but it is certain that they served in North Carolina.

Francis Asbury - early 1800's;

William McKendree - after 1808 and again in 1829-1834.

Between the years that Mr. McKendree served, there were T. L. Douglas, L. Price, and John Burton. From 1835 to 1855, the bishops were Elija Heading, Robert R. Roberts, Joshua Soule, James O'Anderson, John Emory, Beverly Waugh, Thomas A. Morris, William Capers, and Henry Bascom.

Between 1855 and 1872 there were John Early (1862-1865), Calvin Kingsley, Enoc Marvin, Holland N. McTyeire, H. H. Kavanaugh, D. S. Doggett, and George Pierce.

Isaac Wiley and Robert Paine	1872 – 1882
John C. Keenen	1882 – 1883
Linus Parker	1883 – 1884
John C. Keenen (again)	1884 – 1886
Joseph Key	1886 – 1887
John C. Granberry	1887 – 1888
Robert K. Hargrove	1888 – 1889
John C. Keenen (again)	1889 – 1890

Charles B. Galloway	1890 – 1891
William C. Duncan	1891 – 1894
A. W. Wilson	1894 – 1897
Robert K. Hargrove (again)	1897 – 1901
A. Coke Smith	1901 – 1903
Warren A. Chandler	1903 – 1904
A. W. Wilson (again)	1904 – 1907
Charles Galloway	1907 – 1908
A. W. Wilson (again)	1908 – 1909
Eugene Hendrix	1909 – 1910
E. E. Hoss	1910 – 1911
Collin Denny	1911 – 1913
J. H. McCoy	1913 – 1920
John C. Kilgo	1920 – 1923
Collin Denny (again)	1923 – 1933
Edward Mouzon	1933 – 1936
Clare Purcell	1937 – 1939
W. W. Peele	1939 – 1945
Paul N. Garber	1945 – until the present time

Bishop Paul N. Garber

Methodism has grown mightily under the guidance of these consecrated men and we ever honor them.

As far as can be affirmed, only six native North Carolinians have entered the Episcropacy. They were Robert Pain, a native of Person County, consecrated Bishop in 1846; Oscar Penn Fitzgerald, a native of Caswell County, consecrated Bishop in 1920; Robert Elijah Jones, a native of Greensboro, consecrated Bishop in 1920; William Walter Peele, a native of Scotland County, consecrated Bishop in 1938; Costen Jordan Harrell, a native of Gates County, consecrated Bishop in 1944; and Robert N. Brooks, a native of Hollis, consecrated Bishop in 1944. Bishops Robert Pain and William W. Peele served in this area. We are honored that these native sons of North Carolina were called into the highest order of the Church.

A SONG UNTO THE LORD

Oh, come, let us sing unto the Lord;
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving;
Let us make a joyful noise unto him with psalms.
For the Lord is a great God,
And a great king above all gods.
In his hand are the deep places of the earth;
The heights of the mountains are his, also.
The sea is his, and he made it;
And his hands formed the dry land.
Oh, come, let us worship and bow down;
Let us kneel before Jehovah our Maker,
For he is our God,
And we are the people of his pasture and the sheep of his hand.

—*Psalm XCV.*

MEMORIALS AND GIFTS

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

— *Issac Watts*

The gifts which we make to the church and thereby to our Heavenly Father, are, indeed, "far too small;" and unless we give ourselves with the gift, it availeth nothing. James Russell Lowell, in his "Vision of Sir Launfal" tells us that,"The gift without the giver is bare," which we know is quite true.

We find recorded in Luke 12:34 that Jesus said: "For where your treasure is, there will your heart be also." We have experienced this many times, for the more we give, the more deeply we love and the greater blessing we receive.

The real estate given to Mt. Zion for the Lord's work, as has already been recorded, is as follows: two acres of land by John Thomas Leach prior to 1825; thirty five one hundredths acre of land by Eula Jones Wrenn and E. Street Jones and wife, Lorena G. Jones, September 2, 1944; two and four tenths acres of land by The Reverend J. D. A. Autrey and wife, Laura W. Autrey, February 20, 1956; and three houses and lots in the City of Raleigh, bequeathed by Thomas Lane McCullers August 8, 1962.

Gifts for the Sanctuary and Annex which can be recalled are as follows: carpet for the Church, by the Ladies' Aid Society in 1914; Fair linens finished with hand crocheted symbols of the Church by Cleo P. Wrenn in 1914; piano by the Epworth League and friends in 1927; Fair linens for the Altar by Leute Willis McCullers in 1932; Pulpit Bible by Rev. Neil B., Ritta B., Maynard and Josephine Johnson in 1939; Kneeling cushions for the Chancel by Mary Hocutt Taylor and Nancy McCullers Ferguson in 1950; Fair linens for the Altar by the Women's Society of Christian Service in 1951; Baptismal Font by the Women's Society of Christian Service in 1952; pew by William E. Johnson and wife, Ethleen Medlin Johnson in 1952; pew by Raney A. Moore and wife, Delphia Johnson Moore in 1952; lighting fixtures for the Sanctuary by Jack Myatt and the Ed McCullers Memorial Class in 1954; carpet by the Woman's Society of Christian Service and the Good Neighbor Club in 1954; pulpit chairs by Paul J. Johnson and wife, Mabel Parrish Johnson in 1957; cross for Pulpit Alcove by Mary Hocutt Taylor in 1958; Bible Marker by Methodist Youth Fellowship in 1958; pulpit scarf by Mary Hocutt Taylor in 1958; altar table scarf by children of Vacation Bible

School in 1959; Communion Table by the Ladies of the Church in 1960; pedestals for Altar floral offerings by the Woman's Society of Christian Service in 1960; tile for the Annex floors by Alfred T. Taylor and wife, Mary Hocutt Taylor in 1961; curtains for the Annex by Dexter D. Penny and wife, Mabel Grissom Penny and the Ladies of the Church in 1962; railings for front steps of Sanctuary by Mabel G. Penny in 1962; velveteen drapes for the Pastor's Study by the Ladies of the Church in 1963; two accordian doors for the Annex by the Ladies of the Church in 1963; one accordian door by the Methodist Men in 1963; pew by Paul J. Johnson and wife, Mabel Parrish Johnson in 1963; choir robes by Robert A. Stevens and wife, Lena Barbour Stevens in 1964; electric fan for the choir loft by Mary H. Taylor in 1964; hospital bed by The Ed McCullers Memorial Class in 1964; public address system by J. Otha Barbour and wife, Onnie L. Boyette Barbour and Berry O. Barbour and wife, Dixie Walls Barbour in 1964; stained glass window for the South Transept by Elmo P. Broughton and wife, Mary Johnson Broughton in 1964; stained glass window for the North Transept by Paul J. Johnson and wife, Mabel Parrish Johnson in 1964; and an electric organ by the Methodist Youth Fellowship in 1965.

Gifts to improve and add interest to the Church lawn follow: an arched marker for the driveway by the Epworth League and Nancy McCullers in 1928; cement walks for the grounds by the Methodist Men in 1961; a marker for the Church lawn by the Methodist Youth Fellowship in 1964; and markers for many graves in the cemetery by the Methodist Men in 1966.

We find in Mark 14:9 that Jesus speaks of the Gospel being a memorial to the woman who annointed His feet with the precious ointment and, to us, it seems just and right for the living to place memorials in the Church to those departed dear ones who loved God and their fellow man and who worked in the fields of Mt. Zion.

Gifts placed in the Sanctuary as memorials to our loved ones and to the Glory of God are as follow: Pulpit chairs in memory of Mrs. Martha Whitaker McCullers Garrard and Mrs. Elizabeth Sanders Leach by Edgar B. McCullers and wife, Alma Leach Avera McCullers in 1914; Oak Offering Plates in memory of William Edward McCullers by Leute W. McCullers and children in 1943; stained glass windows in the Sanctuary and Vestibule in 1950 in memory of the following: Dr. James Thomas Leach and wife, Elizabeth Sanders Leach by grandchildren and great-grandchildren; Susan Leach Banks by Thomas Allen Banks and wife, Margaret Kelly Banks; Charles Edward McCullers and wives, Nancy Temperence Leach McCullers and Henrietta Bascom Turner McCullers by Thomas Lane McCullers; Anderson Gower and second wife, Bettie Bridgers Gower by Dr. Floyd G. Gower, Norma Gower, and Ruby Gower Nicholson; Sarah Elizabeth Barnes by Jack Myatt; Bythan B. Johnson and wife, Henrietta Jones Johnson by Durwood C. Johnson

and wife, Pansy Blaylock Johnson and brothers and sisters; William Edward McCullers and wife, Leute Willis McCullers, by the members of Mt. Zion; Reverend Neil Beckwith Johnson by Ritta Blaylock Johnson and Josephine and Maynard Johnson; Cleo P. Wrenn by brothers and sisters; Bernice B. Johnson by Charlotte Stephenson Johnson and sons and daughters; and Lee Matthew Johnson by Claudia Johnson Wells.

Pews given as memorials in 1952 are in memory of: Alfred D. Taylor and third wife, Nellie Leach Taylor by Ruth Taylor Massey; Sarah Coston Smith Willis by John C. Ferguson and wife, Nancy McCullers Ferguson; Henry Bernard Brady and sons, Earl Creswell and Johnathan Xennetus Brady by Sarah Smith Brady; Katheryn Jane and Sarah Sybil Brady by Sarah Smith Brady; Reverend Charles E. Steadman by George W. Lane and wife, Merdyth McCullers Lane; and Paul Godwin by Mamie Stevens Godwin and children.

Other memorial gifts are as follows: Altar Cross and Candle sticks in memory of Mrs. Hattie V. Hurst by the Reverend and Mrs. E. W. Rogers in 1955; Brass offering plates in memory of Mr. and Mrs. W. E. McCullers and Joseph M. McCullers by their family and friends in 1962; Altar vases in memory of George W. Lane, Jr. by Merdyth McCullers Lane and friends in 1964; a pew in memory of Dexter D. Penny by Garland Penny and wife, Odell McGee Penny in 1964; a pew in memory of Joseph M. McCullers by Charles L. McCullers and wife, Margaret Werner McCullers in 1964; a pew in memory of Thomas Lane McCullers by Merdyth M. Lane and friends in 1964; a piano in memory of Alfred T. Taylor, Sr. and in honor of Pansy Blaylock Johnson by friends and the Taylor, Carey and Ennis families in 1965 and a pew in memory of Sarah Smith Brady by John C. Ferguson and wife, Nancy McCullers Ferguson in 1966.

Methodist or Cokesbury Hymnals have been memoralized to the following: Kay Hobby, Earl McElveen, Mack Sorrell, Reverend Neil B. Johnson, Mr. and Mrs. Zackariah McGee, Mrs. Annie Taylor Graham, Mrs. Arthur Godwin, Mrs. Julia Hocutt, Mrs. Sallie Johnson Coats, Mr. John Utley, Miss Floy J. Leach, Miss Nancy E. Leach, Mr. Herman Hobby, Mr. Carrol Massey, Joseph Jasper Franks, Jr., Mr. Rex Henley, Mrs. Etta Carroll Hardie, Mr. Henry Massey, Mr. Bernice Johnson, Mr. and Mrs. W. E. McCullers, Mr. J. Van Harrington, Mrs. Kittie Overby Penny, Mr. John E. Boone, Sr., Mr. J. B. Penny, The H. B. Brady family, Mr. Isiah Stephenson, Mrs. Delia Johnson, Mrs. Cora Price, Mrs. B. H. Richardson, Mrs. Macie Clark Martin, Mr. N. Whit Jones, Mrs. Harriatt Woodall, Mr. Zennie Coats, Mr. Walter Creech, Mr. Percy L. Wood, Mrs. Ella Lee Barbour, Mr. William J. Jones, Sr., Mr. Ruffus Cox, Mr. Willie Thigpen, Mr. Mallie A. Penny, Sr., Mr. William Carlyle Smith, Mrs. Lucy C. Myers, Mr. Howard A. Godwin, Mrs. Lizzie Suit Hobby, Mr. T. C. Grissom, Mr. Charlie Blackmond, Major Joseph M.

McCullers, Mr. Dabney T. Waring, Mrs. Mildred Coats Hatcher, Mr. Chris Hathaway, Baby Michael Lee, Mr. Salton A. Williams, Mr. Walter R. Johnson, Mr. Sam M. Gordon, Mr. George W. Lane, Jr., Mr. Rainey A. Moore, Mrs. Sarah S. Brady, Rev. W. L. Clegg, Rev. J. D. A. Autrey, Mrs. Cennie O'Neil, Mr. Eddie R. Penny, Mr. Sandy B. Myers, Mrs. Evelyn C. Tulley, Mrs. Ella S. Kelly, Mr. and Mrs. James F. Batts, Sr., Mr. Dexter D. Penny, Mr. Earl C. Brady, Mr. Williard Williams, Mr. Alfred T. Taylor, Sr., Mrs. Pearl J. Blalock, Mr. Frank Fierstein, Steve Stephenson, Mr. Herbert Hocutt, Miss Della Gordon, Mr. Thomas L. McCullers, Mr. Sye Coats, Mrs. Annie Stancil Parrish, Mr. Lonnie Laydon, Miss Charlott Penny, Mrs. Hilda Gray Holland, Mr. Thomas Utley, Mr. Elton Penny, Mrs. Lois Watkins Young, Mr. D. A. Austin, Mrs. Harriatt S. McCullers, Mr. Gilbert Taylor Dorsett, Mr. Tom Barber, Mr. Coley Noblen, Mrs. Betty Franks, Mr. Bert H. Carroll, Mr. Bill Cox, Mr. Angus Ferguson, Mr. Jackie Williams, Mr. Owen Cook, Mrs. Addie Johnson, Mrs. Martha Dunn, Mrs. Margaret Carver Harrison, Bradley Jewet Wright, Charles D. Meadows, Claud D. Taylor, and Lenwood Wrenn.

In addition to the above-mentioned gifts, there have been gifts of money in goodly sums too numerous to mention. Two members left money to the Church building fund by will. They were Leute Willis McCullers (Mrs. W. E.) and Miss Floy James Leach.

May God use these gifts and memorials to His honor and glory.

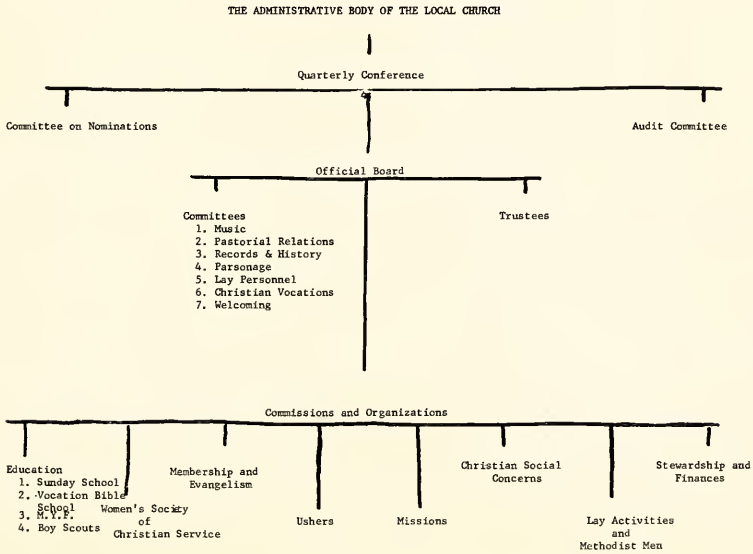
THE ADMINISTRATIVE BODY

The visible Church of God is built not of stones and mortar, which make up only the House, but of the Christian people who are the members, and people need leaders who are filled with the Holy Spirit.

In order for the Church to stand in unity and work best to further God's Kingdom on earth, she had to be organized into one great family led by one administrative body. This body begins in the local church with the Committees, Commissions, Trustees and Official Board. The Committees, Commissions and Trustees are responsible to the Official Board; the Official Board is responsible to the Quarterly Conference; the Quarterly Conference is responsible to the Annual Conference; the Annual Conference, to the General Conference, and the General Conference, to the Jurisdictional Conference.

Mt. Zion was organized in the beginning according to this plan and has always revered her Godly leaders who were her Bishops, Presiding Elders, Superintendents, Pastors and local Lay Leaders.

There have been so many of our local Lay Leaders to participate in the leadership of Mt. Zion that to name them all would be to list much of the membership. So suffice it here to say that they have been truly children of God and servants of their fellowmen. They have given of their best to the Church and have, "laid up for themselves treasures in Heaven where rust doth not corrupt nor thieves break in and steal". Matthew 6:19.



Holy, Holy, Holy

Reginald Heber — Rev. John B. Dykes

1. Ho-ly, Ho-ly, Ho - ly, Lord God Al-might-y! Ear - ly in the morn - ing our song shall rise to Thee; Ho - ly, Ho - ly, Ho - ly!
2. Ho-ly, Ho-ly, Ho - ly! All the saints a - dore Thee, Cast-ing down their gold-en crowns a-round the glass - y sea; Cher-u - bim and ser-a-phim fall - ing down be-fore Thee, Who wert, and art, and ev - er-more shalt be.
3. Ho-ly, Ho-ly, Ho - ly! Tho' the dark-ness hide Thee, Tho' the eye of sin-ful man Thy glo - ry may not see, On - ly Thou art ho - ly; there is none be - side Thee Per - fect in pow'r, in love, and pu - ri - ty.
4. Ho-ly, Ho-ly, Ho - ly, Lord God Al-might-y! All Thy works shall praise Thy name, in earth, and sky, and sea; Ho - ly, Ho - ly, Ho - ly! Mer - ci-ful and Might-y! God in Three Per-sons, bless-ed Trin - i - ty!

EPILOGUE

Moses, in talking with God in prayer, speaks thus of His time: "For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night". Psalm 90:4.

Our century and a half at Mt. Zion is only a few moments in the sight of God, but, we in our human minds, consider it a great span of years. It is good to keep in our minds the labors of our forefathers and to record their achievements. There has been much left unrecorded in in this volume for the reason that the facts have been lost in the mists of time. Perhaps others will uncover more facts as time moves on. It is my sincere wish that someone will compile Volume II, Mt. Zion's History during the next fifty years and then Volume III during the first half of the 2000's, and so on as long as Mt. Zion shall stand. We do receive inspiration from noting the works of God's people of the past, and we should not fail to keep their works recorded.

Should any reader of this little history of our beloved Mt. Zion object to the apparent egotism herein used, please let me say that my own life's history is interwoven with its living history, and I trust, with its continuing history; thus I could not record it otherwise. It is also your record for you and your loved ones have related many instances to me. May this first little edition bless you as it blesses me.

Merdyth McCullers Lane, (Mrs. George W.)

LEAD ON, O KING ETERNAL

"Lead on, O King Eternal, The day of march has come;
Hence forth, in fields of conquest, Thy tents shall be our home.
Through day of preparation, Thy grace has made us strong,
And now, O King Eternal, we lift our battle song.

Lead on, O King Eternal, till sin's fierce war shall cease,
And Holiness shall whisper, the sweet Amen of Peace,
For not with swords loud clashing, nor roll of stirring drums;
With deeds of love and mercy, the Heavenly Kingdom comes.

Lead on, O King Eternal, we follow not with fears,
For gladness breaks like morning where'er Thy face appears,
Thy Cross is lifted o'er us; we journey in its light;
The Crown awaits the conquest, lead on, O God of Might".

— E. W. Shurtleff

SOURCES OF INFORMATION, HELP AND THE BIBLIOGRAPHY

I have taken many notes from various books and histories found in the North Carolina State Library, the Olivia Raney Library, Edenton Street Church Library, and the University of North Carolina Library. I have also searched several private libraries. I have read the following church histories: Horne Memorial, Clayton; Holland's Methodist, Middle Creek Primitive Baptist, Ebenezer Methodist, Edenton Street Methodist, and the First Baptist of Clayton, all of which record facts pertinent to Mt. Zion.

I have studied many of the *Conference Journals* from the year 1773 through 1965. I have also obtained records from the Raleigh District Conference Minutes and the Minutes of the local Quarterly Conferences. I have read many old letters, newspaper clippings, deeds and wills, and obtained much information from these and other records found in the courthouses of Wake and Johnston Counties.

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